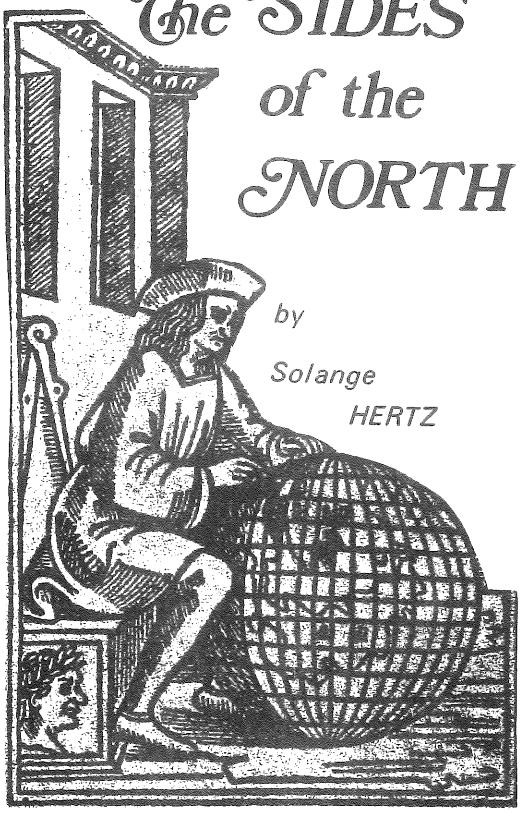
The SIDES of the NORTH



by

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PART ONE

The Old New World

America has been the ground of one of the Serpent's cleverest illusions: People believe it is a *New World*. Of all expanses on earth it is not that, and the truth is even beginning to seep out the seams of the godless modern science set in motion in the days of Galileo to obscure the facts of the universe. Far from new, America may in fact contain the larger segments of that oldest world which God created in the beginning. When He said, *"Let the waters that are under the heavens be gathered together into one place: and let the dry land appear,"* there emerged under the divine hand a single land mass surrounded by one great body of water, *"and God called the dry land Earth; and the gathering together of the waters He called Seas"* (Gen. 1:9-10).

This original land mass was later shattered by the waters of the Flood, major fragments surviving in the jumble of earth's three major mountain systems. Two of these, the Rockies and the Appalachians, are found today in North America. Like the first creation, the second supercontinent was one whole, and is now referred to by geologists as a hypothetical *Pangaea*, the "All-Land." Although its inhabitants, descendants of Noah who re-peopled the earth, eventually grouped themselves into nations, Scripture affirms that until the Tower of Babel, *"the earth was of one tongue and of the same speech"* (Gen. 11:1), land and people alike enjoying the natural worldwide unity inherited from their common ancestor Adam.

After God mercifully aborted the artificial one-world government put together at Babel, Scripture says that " *the earth was divided* " in the days of Phaleg (Gen. 10:25). This man, whose name means *division*, was the son of that Heber who was the ancestor of the elect Hebrews and who took no part in the construction of the prideful Tower. He would be the prophetic fiure of that division our Lord said He would bring into the world in the latter days, and which is the necessary preliminary to any outpouring of grace. That earlier division or rupture of *Pangaea* was actually a delayed side effect of the divine chastisement which had miraculously confused the common language spoken until then by all men. Sin by its nature shatters unity. It did so in Eden and continued to do so throughout history. The fragmentation of *Pangaea* was therefore the final thwarting of the Babelian secular society men were building without reference to God and only " *to make our name famous*"(Gen. 11:4). The punishment visited on men was now extended to their material environment.

That such a division occurred should be suspected after the most casual glance at a globe, whereon it can be seen how the contours of the existing continents complement one another. If drawn together, they would fit with fair precision into one whole like pieces of a gigantic jigsaw puzzle, an appreciable void appearing only where the ancient continent of Atlantis is said to have sunk into the sea off the southeast coast of the so-called new world between North and South America. When the land divided, the nations which had already scattered far and wide from Babel " *into all land* " (Gen. 11:8), were gradually set adrift on their respective continents to be "discovered" by subsequent waves of explorers from other parts. Under this light, the origin of the Amerindian tribes is easily explained without elaborate migratory theories.

In America since Babel, they conserved to varying degrees remains of the natural traditions which had prevailed among the men of the Tower. Babelian technocracy was probably beyond ours, for they too were reaching for the heavens, and Scripture reveals that the substitution of artificial substances for natural ones was declared policy (Gen. 11:3). Some of the Amerindians like the Incas and the Aztecs were still highly civilized at the time of Columbus. Rather than believe they had "evolved" faster than their neighbors, as Marxism would maintain, it is more reasonable to suspect that for various reasons they succeeded better in preserving

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elements of the high natural culture they started with. Whereas the northeastern Amerindians sank especially low, others remained far from savagery. Their origins lost in pre-history, the stepped pyramidal temples of Mexico and South America, for instance, are veritable ziggurats very likely reflecting the Tower of Babel. Nor is there any better way of accounting for the multitude of stories regarding creation and the fall of man, the Flood, the rainbow and the dispersion from Babel which accord with Scripture and are found at least vestigially in all Indian lore. The Aztecs in particular had a highly developed priesthood which, for all the demonic cruelty, possessed an elaborately ritualized expiatory worship closer to Abel's sacrifice than to Cain's unbloody offering of " *the fruits of the earth* " (Gen. 4:3). Apparently the ancient Serpent, who of course accompanied the migrating Babelians to their new habitats, built his rule upon the natural remains of primordial worship of the true God. We may assume he had a freer hand in America than most places, cut off for centuries from divine revelation around the Mediterranean by two gigantic bodies of water.

All this notwithstanding, no serious scholar with access to the evidence will contend that Columbus was the first discoverer of America, divinely inspired as his mission may have been for his particular time. He himself, with the vast knowledge of the ancients he possessed, would have been the first to disclaim such an idea, especially after finding European relics in Guadaloupe on his second voyage. Nor could he have thought the world was flat. If he was a Genoese he was so in name only, for he is not known ever to have used Italian, even in his letters to Italy, and he is known to have fought in battle against Genoa. Because his preferred vernacular was Spanish and even his fluent Latin had a Spanish turn, some scholars think he may have been a Catalan living in Genoa. Because he also knew Greek and Hebrew, another theory has it he was a Byzantine, perhaps with Jewish ancestry, even possibly a descendant of the Emperor Michael Paleologus and therefore, like the Gonzagas, a scion of King David, to whom he makes frequent cryptic allusion in his writings. He would have come to Europe only after the fall of Constantinople in 1453 and therefore could have spent his formative years steeped in the tradition of the second century geographer Claudius Ptolemy, who well knew the earth was round, besides knowing how to get around it.

Ptolemy's teaching had never been abandoned in Byzantium, and even in the West only the most ignorant entertained the idea that the earth is flat, so contrary is this to the evidence of any naked eye scanning a horizon. And so contrary to Scripture, where Isaias speaks specifically of God as "*He that sitteth upon the globe of the earth*" (Is. 40:22). The Pythagoreans in the sixth century BC taught it was round, and eventually Aristotle proved it beyond dispute by computing its circular shadow on the moon during an eclipse. Such continued the conviction of the thinking majority ever after, as can be seen from a mid-thirteenth century miniature reproduced here, of the Emperor Augustus enthroned and holding a globe, the well-known *orbis terrae*. Below is a similar orb dating from the eleventh century. Following the great Eratosthenes, the Greek geographer-historian Strabo in the first century AD had gone so far as to declare it possible to sail from Spain to the Indies, an opinion on which Columbus was to rely heavily.

It would be tedious to list all the classical authors who wrote of the land now called America. Diodorus of Sicily, Horace, Virgil, Pliny are only a few of those who spoke of "the great western islands" or "the land beyond Thule" or "the western lands." So commonly anticipated was their imminent discovery that the dramatist Seneca prophesied it in the second act of *Medea*: " *In time to come, the day will arrive when the Ocean will break the bonds of nature and a majestic land will be revealed to men. And to them Tethys will reveal new worlds, and no longer will Thule be the farthest point of inhabited regions.*" Columbus cites this passage in his *Book of Prophecies*, and his son Fernando in his annotation of *Medea* states, "*This prophecy was achieved by my father the Admiral Christopher Columbus in 1492.*"

Plato in his *Critias* and *Timaeus* speaks at length of Atlantis in accounts accepted as historical by great minds like Aristotle and Theophrastus and their

successors. He describes the defeat of the Atlantean empire by the Athenians, followed by the giant earthquake lasting a day and a half which finally plunged it all into the sea. The resultant mud and shallows spawned the great expanse of seaweed called the Sargasso Sea, which for centuries thereafter blocked the direct route to America originally existing across Atlantis. Only in Columbus' day, as Seneca predicted, did " *the ocean break the bonds of nature* " and finally permit passage, an occurence the Admiral was well aware of.

Even more remarkable are references found in antiquity to the discovery of Europe by Americans, who were still sailing eastward in our Lord's day. Citing Cornelius Nepos, the historian Pliny averred that some of these arrived in Germany in ancient times. The first were said to have come by way of Atlantis, but after the catastrophe, according to Theopompus of Chios, others crossed the Atlantic (!) ocean to make a military invasion but returned in disgust after a good look at the Europeans on the other side. Among these waves of migrants, nevertheless, were some who elected to remain, and to this day the Basques of Spain are regarded by many as of Amerindian origin. Language affinities support the assumption, for Basque is related to no other European tongue. In 1153 and 1189 Americans were greeted in Lubeck, and even in 1508, years after Columbus' discovery, others were reported landing in Brittany, Cardinal Bembo mentioning that one of the men had been taken to Rouen.

■ If Columbus was too learned to believe he was the first to discover America, he would also have suspected he was not the first Christian to set foot there. We know he inclined to a prevalent belief that America, and not Europe, was in fact *the* continent, on whose soil the Garden of Eden orignally stood. Given that the devil ruled there for centuries, there is no reason to assume his rule was never contested. If we are to credit persistent and venerable testimony, the great battle for Amerindia between the Woman and the Serpent began not many years after our Lord ascended into heaven. His parting words to His disciples were, " *You shall be witnesses unto me . . . even to the uttermost part of the earth* " (Acts 1:8). Veytia grounds his *Historia General* on the premise that America was preached to only twelve years later, when the whole earth was apportioned among the Apostles for evangelization. He had good authority: St. John Chrysostom, Theophylactus and Pope St. Gregory were among those who held that the Gospel had indeed been preached miraculously to the whole world before the destruction of Jerusalem. A literal interpretation of our Lord's prophecy of this event conveys no other meaning: " *This gospel of the kingdom shall be preached in the whole world, for a testimony to all nations, and then shall the consummation come*" (Matt. 24:14). That these words pre-figure like circumstances for the end of the world only reinforce their immediate sense.

It was once common opinion that the Apostle St. Thomas had evangelized America as well as the Indies. Writing to Columbus from Burgos on August 5, 1495, the learned Jaime Ferrer de Blanes says, " *The divine and infallible Providence sent the great Apostle Thomas from the West to the East to promulgate in the Indies our holy Christian law; and you, Senor, He dispatched by the opposite way from the East to the West; so that, according to the divine will, you have reached the uttermost parts of upper India for the purpose of letting the descendants hear what the ancestors have neglected of the preaching of Thomas in order that the word may be fulfilled, 'Their sound hath gone forth into all the earth' (Rom. 10:18).*" The Protestant historian Prescott relates that Piedrahita, chronicler of the Muyscas, was satisfied that St. Bartholomew had paid a visit to Peru, and it is likely that these two Apostles divided America between them. Certainly among the Amerindians many tales accumulated concerning a *santo* whose doctrines, relayed to them by their ancestors, were recognized immediately as similar to those later preached to them by post-Columban missionaries.

In Apostolic times St. Clement spoke in his *Letter to the Corinthians* of " the other world " as common knowledge; and even the great St. Paul tells the Colossians that they have received the same Gospel " *as also it is in the whole world* " (Col. 1:6). Not conclusive evidence, surely, but it forms part of that referring to "worlds beyond the ocean" found in the writings of St. Hilary, St. Ambrose, St. Thomas Aquinas and his teacher St. Albert the Great, the Venerable Bede, St. Jerome, Tertullian, Macrobius, St. Isidore of Seville, Rabanus Maurus and many lesser authorities down to seculars like Averroes, Dante, Roger Bacon and Sir John Mandeville. St. Augustine had held the same opinion as probable. Everyone seemed to know America was there. When it came to details, differences of opinion centered mainly on the probable existence and nature of the inhabitants. The notion of *Antipodeans* cut off from God's grace because they were descended from other stock than Adam's and Eve's was not seldom voiced, but was roundly condemned as early as the eighth century by Pope Zacharias.America, whatever it contained, belonged to Christ the King.

The great Councilman of the Indies Las Casas wrote of convincing vestiges of St. Thomas found in Portuguese Brazil, part of a larger body of evidence which cannot be ignored, however it is assessed. Very ancient traces of Christianity which cannot be imputed to pre-Babel traditions have been found all over the Americas. Many crosses - like the Square Cross in Paraguay and the one in the Temple of the Cross at Palenque in southern Mexico - have been found in the Bahamas, Yucatan and Peru. Amerindian religious ceremonies displayed vestigial baptisms and eucharists, along with fasts, penitential practices and auricular confession to confessors bound to secrecy, not to mention consecrations of kings, exorcism, "holy" water, processions, pilgrimages and blessing of new houses. Celibate priesthoods and convents of nuns existed in Mexico, Central America and Peru.

The devil ever aping God's Church? Perhaps, but so much evidence of Christian presence might lead us to think that what the first Spanish missionaries actually faced was not aboriginal paganism, but rather a far advanced Christian degeneracy awaiting resurrection in the Faith. Whatever the true story, an unexplainable *something* retarded cultural decay among Indian societies like the Incas and Aztecs, who never fell into the gross savagery of, say, the Caribs or the Iroquois.

Not to be disregarded is the testimony of the extraordinary seventeenth century mystical Apostle of America, Venerable Maria de Agreda. In Part III of her masterpiece *La Mistica Ciudad de Dios*, Book VII, Chapter 13, she writes under our Lady's dictation an account of how St. Peter, acting under our Lady's advice, partitioned the world among the twelve Apostles. *India* is clearly allocated to St. Thomas, and *India Citerior* to St. Bartholomew. The most arresting passage in the text is the following:

Venerable Maria de Agreda.

" But according to what I was given to understand, the Apostles not only preached in the provinces which St. Peter allocated to them at the time, but in many others adjoining them as well and more remote. And it is not hard to understand this, because many times they were taken up from some parts to others by the ministry of angels, and this happened not only in order to preach, but also to consult with one another, especially with the Vicar of Christ St. Peter and more so, to be brought into the presence of the Blessed Mary, whose favor and counsel they needed in the difficult undertaking of planting the Faith in kingdoms so varied and in nations so barbarous. And if, to give Daniel something to eat, the angel lifted the prophet Habakuk from Babylon, it is no wonder that this miracle took place with the Apostles, flown wherever it was necessary to preach Christ and give evidence of the Divinity, and plant the universal Church for the healing of all mankind." Mentioned as further precedent is *" how the angel of the Lord, who picked up Philip, one of the 72 disciples, set him down in Azotus from the road to Gaza as recounted by St. Luke* (Acts 8:40). *And all these marvels, besides countless others we know nothing about, were appropriate for sending a few poor men to so many kingdoms, provinces and nations possessed by the devil, filled with idolatry, error and abominations, as was the whole world when the Incarnate Word came to redeem it."*

Archeologists may evaluate this as they will. Venerable Maria's revelations are certainly not articles of faith, but traditionally she is the miraculous catechizer of the Indians of New Spain. If we accept her own testimony, delivered under pressure of obedience to a Spanish inquisitorial commission, she herself was many times flown by angelic ministry from her cloister in Agreda to what is now the U.S. Southwest to prepare its natives for the coming of the missionaries who would baptize them. In Agreda she was able to describe perfectly the topography of the new territory, as well as the individual characteristics of the Franciscans laboring there. When questioned in their turn, her charges on the other side of the Atlantic could describe their teacher equally well, and produced Rosaries from Agreda which she had given them and taught them to use. Her apostolate continued the miraculous re-evangelization of America which had begun in Mexico a hundred years before through the agency of the image of Our Lady of Guadalupe. Indians came to the Faith by the millions. It is therefore not hard to believe that even greater marvels took place during Apostolic times and may take place again during the latter days at the resurrection of the Church foretold by our Lady at Fatima.

In the ordinary course of events, according to Veytia, America had been evangelized a second time in the fifth or sixth century AD. Like their predecessors, these later preachers,

who dotted both continents with their artifacts, had not the lasting effects St. Peter had in Rome; for St. Peter had been followed immediately by many helpers who kept his doctrine alive whereas in America, alas, the new flock was in each instance abandoned eventually to its own devices, and the Serpent was not idle.

One of the most widespread and persistent legends concerns the hero-god Quetzalcoatl, as he was called by the Aztecs. The Toltecs called him Tolpitzin, the Zapotecs, Wixipecocha. In Yucatan he was Cuculkan, in New Granada Bochica and in Peru Viracocha, but descriptions of him are everywhere similar. The Spanish historians from Las Casas and Sahagun on down collected tales from all quarters which agreed in their main lines: the god was large of stature and fair skinned, with black hair and a full round beard, wearing a long flowing robe and occasionally a mitre. He leaned on a sort of crozier or cross. He and his companions, who vary in number from fourteen to twenty, practiced celibacy and were given to penance and abstemiousness. They taught a law of love, leaving among the people monastic institutions of some kind, with the three religious vows.

A foreigner, Quetzalcoatl came to reform the existing religion in America's central regions at a time conjectured to be anywhere from the ninth to the twelfth century, but according to some, rather during the sixth. He eventually departed, but the people never ceased to await his return. Who was he? It is conceivable he may be known to us under the name of some canonized saint, but whoever he was, he must have been largely responsible for arresting or at least delaying the fall of the southwestern tribes into savagery whose culture remained the highest in America. After his departure his work and personality gradually merged in the minds of the people with that Quetzalcoatl who was their Lucifer or Morning Star and who was worshipped as one of their pantheon. Much like the holy St. Nicholas, Bishop of Myra, who faded into the vulgar "Spirit of Christmas" we call Santa Claus and whose name was even struck from the ecclesiastical calendar, the unknown benefactor of Meso-America became merely another mask for the Serpent.

Contrary to popular belief, serpent worship as such had never been official in Mexico. Although representations of him abounded, no altar was raised to him; and he was forced to act through the "gods" in his efforts to spawn cruelty, immorality and misery throughout society. Despite all, however, the Mexicans seem to have remained God's chosen in Amerindia. There is no other way to explain Our Lady of Guadalupe and Venerable Maria de Agreda, and much less to account for the extraordinary way in which the Aztec hegemony was handed over to the *conquistadores* - not only without a single shot being fired, but gladly and willingly, nay, gratefully.

Montezuma II, reigning supreme for the first time over his neighbors, subjugated by Cortes, assembled his entire court to remind them solemnly of a prophecy his sister Princess Papantzin had received ten years previously when she had been brought back to life after her burial: *"It was shown to her in a vision and foretold by a messenger who was sent to her from another sphere,"* runs the account in *The Virgin and the Serpent-God* by Helen Behrens, *" that white men would come from the other side of the great water. These men are now here, and it is our duty to adhere to the Divine Will, acknowledging as our sovereign the King of Spain. I hope you will grant me the favor I am about to ask of you, which is to obey the King of Spain in the future as the legitimate sovereign of all. To him you will pay the tribute you have paid to me since I became your ruler. I too will pay him, because I have the obligation to do so since I too am his vassal."* Montezuma spoke with tears in his eyes. He could have capitulated in no other way, knowing the Spaniards would lead his people to the true God. It was assumed by all that Cortes had come because he too knew the prophecy.

Not that Papantzin's was the first of these angelic communications. There had been one to King Nezahualcoytl of the kingdom of Texcoco in 1464, related by the native historian Fernando de Alva Ixtlixochitl. The monarch, who had been favored with a mystical experience of love for the Creator of all things after a forty day fast, was the author of sixty poems of praise after the event. He died saying, *"How deeply I regret that I am not able to understand the will of this Great God, but I believe that the time will come when He will be known and adored by all the inhabitants of this land."*

The fulfillment of this prophecy should be one of the glories of the latter days, and when the image of Our Lady of Guadalupe appeared on Juan Diego's *tilma* some years later, the Amerindians understood well enough a new day was dawning. Brother Jeronimo Valladolid, Chaplain of her sanctuary, explained in 1688, *"The painting of this miraculous image has its meaning; it is a writing executed according to the traditional manner of the Indians, on the mantle of one of them."* The black Cross painted on her brooch and the angel under her feet were sufficient verification, for angels carried the messages to both Nezahualcoytl and Papantzin, and the men the

latter saw coming to America in vision carried banners with the sign of the Cross. The white man knows only a fraction of the story of America, whose evangelization was to begin so many times, and must soon begin again in earnest if Christ the King is to rule there in full royalty

▪ ▪ Yet another prophecy of America occurred in *Il Morgante Maggiore* by the Rennaissance poet Luigi Pulci. With singular perspicacity he put it into the mouth of the devil, who declared " *Men shall descry another hemisphere.*" What Satan feared most was coming upon him, for after the conversion of Papantzin and Montezuma and the establishment of the Queen of Heaven's permanent shrine on Tepeyac Hill, his half of the globe suffered violence of catastrophic proportions. Catholic Spain overran his preserve, and he withdrew to his strongest position.

Ages ago Lucifer had boasted, "*I will sit . . . in the sides of the north*" (Is. 14:13), and even in America there had been his preferred seat of command on the northeast coast, as far from Mexico as he could get, where his tenure had been precarious at best and maintained by terror. In the "northern sides" he had succeeded in reducing the inhabitants to the most degraded savagery, and they proved subservient for the most part. Explorers spoke in hushed tones of the Isle of Demons off the coast of Labrador which appeared in early Portuguese maps as the *Isla Tormenta* near Belle Isle. In the mountains griffins were said to lurk. Even the sober Yankee historian Francis Parkman feels constrained to mention two islands "*given over to the fiends, from whence they derived their names. . . An old map pictures their occupants at length - devils rampant, with wings, horns and tail. The passing voyager heard the din of their infernal orgies, and woe to the sailor or the fisherman who ventured alone into the haunted woods.*" He quotes the cosmographer André Thévet: "*I myself have heard it, not from one, but from a great number of the sailors and pilots with whom I have made many voyages, that when they passed this way they heard in the air on the tops and about the masts, a great clamor of men's voices, confused and inarticulate, such as you may hear from the crowd at a fair or market-place; whereupon they well knew that the Isle of Demons was not far off.*" Parkman adds that Thévet himself, "*when among the Indians, had seen them so tormented by these infernal persecutors, that they would fall into his arms for relief; on which, repeating a passage of the Gospel of St. John, he had driven the imps of darkness to a speedy exodus.*"

But here too the Serpent's rule had been challenged centuries before. Iceland and Greenland are known to have been under the jurisdiction of the Archbishop of Hamburg as early as 831, and Pope Gregory IV appointed St. Ansgar as Apostolic Delegate there four years later. The storied voyages of the 70-year-old St. Brendan, Abbot of Clonfort, related in the Irish *imrama*, are thought to have taken place much earlier, perhaps in the fifth century. Probably he visited the Faroe Islands, the Azores and Iceland, where 300 years later the Vikings told of finding Irish monks. This is not unlikely, for in the late seventh and eighth centuries Culdees and others resisting alignment with Rome brought another wave to Iceland, joined by still more Irish fleeing Viking raids on the Faroes. Quite possibly the Norsemen drove many to the east coast of continental America.

The Italian Carmelite Fr. Alfonso Zarrati cites in *The Work of the Catholic Church in the United States of America*, "*the constant references in Nordic sagas to actual voyages, like that to Vinland attributed to Bishop John, or the notation affixed to Martin Behaim's map of 1492, according to which seven Portuguese bishops in the ninth century, fleeing from the Moors, repaired to a western island called Antilia, where they founded seven cities. . . . Testimonies such as those of Adam, canon of Bremen (1067), and Ari Thorgilsson (died 1148) may not be lightly dismissed, nor may those of Nicholas, Abbot of Thingeyre (died 1159), or the surviving sagas of three intrepid Vikings -- that of the Irish merchant Thorfinn Karlsefni (1305-35), which has come down to us in 28 manuscripts; that of King Olaf; and the third, either by Eric the Red or his son Leif.*

"*. . .These Viking sagas, together with the commission given by the martyr-saint King Olaf II of Norway (1015-1030) to missionaries to preach the Catholic faith from Norway to Greenland, would seem to indicate that Europe came into contact first with the northernmost part of t the American continent.*" There was also "*the letter of Nicholas V, dated September 22, 1448, directed to the Icelandic bishops of Skalholt and Holar, in which the Pope urged them to undertake the spiritual care of the Greenlanders, who had repeatedly asked him for it; the appointment made by Innocent VIII (1484-1492) of the Benedictine Mattio to the bishopric of Gardar; the rescript (1492) in which Alexander VI congratulated Mattio on his good work and exempted him from the payment of some tributary obligation; and also the fact that these voyages figure in precolumbian maps.*

"*A rare and tangible relic of one such expedition has come to light. On a wide, flat*

millstone found by a Swedish farmer between Alexandria and Kensington, Minnesota, is this Viking inscription: ' Hail Virgin Mary, save us from Hell, year 1362.' " These visitors, who according to the stone were eight Gotlanders and twenty-two Norwegians from Vinland, were therefore Catholics. In a published study entitled *Concerning the Carvings on the Braxton and Yarmouth Stones*, Julius Frasch Harmon concludes that an expedition under the patronage of Sts. Simon and Jude *"sailed up the Mississippi after rounding Florida and putting in at Yarmouth* (Nova Scotia). *It reached Braxton County, West Virginia. It also reached the immediate vicinity of Kensington, Minnesota."* Deciphering the number 361 from the runes on the lower line of one of the Yarmouth stones, he reads, *"The 361st day of the Scandinavian year would be the Feast of another Apostle, St. Thomas."* If this is correct, the "invaders" would have attached significance to this date with very good reason.

Equally fascinating information of this kind may be culled from *America Before Columbus* by Msgr. Peter de Roo, who also tells of early missionaries in Canada. The Cross, for instance, had been known among the aborigines of Nova Scotia. The Franciscan Recollect Christian Leclerq who evangelized Gaspesia in New Brunswick in the seventeeth century tells of finding the Cross, venerated for generations,among the Miramichi Indians on Holy Cross River. They *"undertook nothing without the intervention of the Cross. When travelling on the water they had one fastened to each end of their slender bark canoes as a protection against shipwreck; and their chief used it constantly as a cane and had it set upon the most honorable place of his cabin."* Beyond these vestiges, however, the Faith left no permanent impress or institutions of any kind. No doubt the authorities in Europe, soon entangled in the Crusades, needed all available resources to defend Christendom from the fox at its very vitals, and there were no extra forces to deploy on remote frontiers. Inevitably Catholicism, deprived of hierarchical support, was completely extinguished on all "the sides of the north."

The Christians who returned there after the Crusades were probably no more zealous than the last, but for various reasons they enjoyed greater encouragement and material assistance from monarchs grown very powerful. These recognized in themselves the instruments God intended to use to dislodge Satan from his ancient stronghold and to release thousands of souls from his tyranny. The sentiments Columbus expressed to Ferdinand and Isabella were the cry of all Christendom: *"Let Christ rejoice upon earth as He does in heaven, to witness the coming salvation of so many people heretofore given over to perdition!"* The zeal of the Crusades was soon channeled into Amerindia, for these were not days when all men were accounted automatically saved who followed the religion of their choice. *"This undertaking,"* maintained Columbus, *"has no other purpose but the increase and glory of the Christian religion."* He landed initially on a side of the north called San Salvador, near the rim of ancient Atlantis, at the base of a long coastline stretching from the Isle of Demons southward to the Devil's Triangle near Bermuda. . . the devil's undisputed domain. We have our Lord's word for it, who instructed Venerable Maria de Agreda to catechize the Indians of the west rather than the east, for the latter had been persuaded by the Serpent that the white man had come only to destroy them.

It is ominous that it was on these Northern Sides, in terrain where the devil's power was strongest and Christian heresy found its first foothold, that the United States took root. The first successful artificial government since Babel, the new nation was conceived,not in "liberty," but rather in the fertile brain of the Rosicrucian *magus* Francis Bacon, secret legitimate son of Queen Elizabeth by the Earl of Leicester. Adepts say that Bacon faked his own death in England and removed to Holland, where he died under the name of "William Franklin." Thereby hangs a mystery yet to be unraveled, for the U.S., fruit of his *New Atlantis* and *Novum Organum*, were the first political incarnation of the *Novus Ordo Seclorum* he and his disciples launched from London in the sixteenth century and planned to spread worldwide by means of secret societies devised for that purpose. They consolidated the Serpent's brilliant illusion of a "New" World of the future beyond the Old, where a New Order, a new concept of humanity and a new religion of man could flourish untrammeled by the outworn morality of Catholic superstition.

That Christianity had reached America ahead of them they no doubt found regrettable,but with the Serpent's help and the confusion of heterodoxy, the situation was not irremediable. Today can be seen how well their plans were laid and how well they succeeded. In record time, despite protests from the more reasonable legislators, swamps were drained to establish the new republic's man-made capital at an improbable location dubbed the *District of Columbia* but named after the republic's first President, lying perhaps in the outer washes of submerged Atlantis. Following a novel idea popularized only in Shakespeare's plays and already put into effect at the first English capital at Williamsburg, Virginia, the state house became known as the Capitol. (There was no such seat of government in ancient Rome, but only a Capitoline Hill.) Standing on

an elevation once used by the powerful Powhatan confederation for their rites, the U.S. Capitol overlooks the giant phallic obelisk known as the Washington Monument, at the horned head of a great triangle of official shrines and buildings. In 1803, long before these were completed, the Masonic Irish poet Thomas Moore wrote in prophetic enigma of

This embryo Capital where fancy sees
Squares in morasses, obelisks in trees,

well aware of the dark inspiration behind the United States.

With religious freedom a dogma of the *Novus Ordo*, Christian saints and holydays are rigorously excluded from its calendar. Thanksgiving Day, the only legally proclaimed Usan holiday with religious overtones, carefully addresses itself to no God in particular, although it was conveniently ascribed to the God of the Puritans. These worthies had hoped it would displace Christmas, against the celebration of which heavy fines were levied in Massachusetts. Propaganda to the contrary, the feast had no Christian roots. Among the plentiful documents left by the Plymouth colonists, only two scanty paragraphs refer to it, and at best there seeps through the text a Cainite sort of observance involving *"the fruits of the earth."* Attended by ninety Amerindians and some fifty Pilgrims, the party seems to have been little more than the natives' regular three-day harvest festival so often described with sorrowful disapproval by the Jesuit missionaries. *Orgy* may be too strong a word to apply to it, but it is recorded that so much food and liquor were consumed at this ecumenical *Te Deum* that everyone had to be put on half rations to get through the winter that year. If thanks to God were offered, they were not mentioned.

A story in the *Wall Street Journal* for Hallowe'en 1979 would have us believe devils may still roam the Sides of the North. A fiend known as the Jersey Devil was so easily identified as to be proclaimed New Jersey's *"official state demon"* in 1939. According to the *Journal*, *"For 244 years* (he) *is said to have prowled the Pine Barrens, a dank 1500-square-mile wilderness infested with rattlesnakes and black widow spiders and incongruously wedged between Camden's boarded-up slums and the seashore's sunny boardwalks. . . In 1859* Atlantic *magazine called the area* 'a region aboriginal in savagery.' *A turn of the century journalist saw the place as* ' a dark, sylvan, medieval realm of witches, wizards, conjurers and monsters.' " The devil *"is said to have rattled Joseph Bonaparte, Napoleon's brother, on a New Jersey hunting trip. . .Sightings of the demon have been legion, etc. "* and people say they continue.

Back in 1628 the Calvinist missionary Jonas Micaelis entertained little hope for the Sides of the North. Writing from New Amsterdam to a Dutch friend, he reports, *"I find the Indians in this land completely savage and barbaric, alien to every decency and civility, as stupid as garden fence posts and given to every vice and bestiality: diabolical people who serve no other than the demon. They possess so much witchcraft, divination, magic and perverse tricks that they cannot be held in check even with chains or with padlocks. Moreover they are thieves and traitors. As for their cruelties, they are worse than inhuman, worse than barbarians and Africans. It is difficult to perceive how such a people can be led to a true awareness of God."* Obviously no "reformed religion" was equal to such a task, and soon abandoned it.

Only the true Faith could confront its terrors with hope and fortitude. Quite as aware as Jonas Micaelis of the extreme difficulties, the Jesuit Superior Fr. Jerome Lalement wrote a decade later from his isolated mission in future upstate New York, *"Considering from near as well as from afar this country of the Hurons and other neighboring peoples, it has always seemed to me one of the principal fortresses and, as it were, a* DONJON *of the demons."* In other words, it was the very keep of their castle, and as we shall see, it was this the Catholics, not of Spain, nor of England, but those of France, were appointed to penetrate and destroy.

END of PART ONE

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The SIDES of the NORTH

by SOLANGE HERTZ

PART TWO

ST. JOSEPH'S COMMAND

If Mexico be rightly called the Heart of Amerindia, lying as a heart should at its geographical center of gravity, then it is to the north, in Canada, that its Head should be found. And so it is. The Serpent had been constrained by organic necessity to establish his high command in his *donjon* there. On his enslaved subjects he had even by perverse logic imposed ritual in accordance with America's vital functions: In Mexico his worship demanded that living victims have their hearts torn out; in Canada, as we shall see, he preferred to have their heads scalped. Such details reveal much.

Amerindia's giant heart was won to Christ by the Spaniards, in that day a people of prodigious power and vitality, who accomplished wonders beyond telling under the pervasive inspiration of Our Lady of Guadalupe. Each in his own sphere, united in faith, the Spanish seculars and ecclesiastics labored to give, as Lope de la Vega put it,

Al Rey infinitas tierras, To the King endless lands,
A Dios infinitas almas. To God countless souls.

As in the Holy Family, however, where Our Lady is the heart, St. Joseph, "*virginal father of Christ*" according to St. Pius X, would rule as head. We might therefore expect him to do the same in America, and this had been apparent from the beginning, for as early as 1624 the French in Quebec had proclaimed him patron of New France. Perhaps because he is "the hidden saint," he did not emerge in this role fully until the twentieth century, when the humble Holy Cross Brother André Bessette - St. Joseph's own Juan Diego in the violent North - was drawn to erect without means or influence the Oratory of St. Joseph in Canada on the heights of modern Montreal. The first little wooden chapel arose in 1904, where pilgrims soon witnessed miraculous cures and conversions received from St. Joseph through the hands of Br. André, and where the walls were soon festooned with *ex-votos* and discarded crutches in thanksgiving.

"*I am only St. Joseph's little dog,*" Brother would say, but like his master he was a terror to the demons of the Sides, who molested him constantly in his work, and in 1960 his Cause was introduced at Rome. Those who go to Mary in Mexico receive graces through the instrumentality of her portrait on Juan Diego's *tilma,* for she is a mother who clothes her children in double garments of nature and grace; whereas those who go to Joseph in Canada draw help from oil burned before his statue as directed by Br. André, for St. Joseph is a father, with authority to anoint. Mary and Joseph together, the one from Tepeyac Hill to the south and the other from the summit of Mont Royal in the north, thus hold America in a protective, parental embrace in portentous expectation of the certain recognition of their firstborn Son as its rightful King in the latter days. "*Those that sought to kill the Child*" (*Matt. 2:20*) were many and active, and their number continues to grow, for the Serpent's time is short. And St. Joseph is still the Protector he was in the days of Herod.

It is not incongruous that France, a pre-eminently intellectual nation, was entrusted by Providence with the arduous task, under monstrously difficult conditions, of turning Amerindia's head in the same direction as her heart towards Christ. Not yet suspecting the role the Catholics of France were to play in God's dispensation, the Spaniards were still attempting to colonize and govern their vast new possessions, which stretched from sea to sea. On the Atlantic side, these had hardly been penetrated let alone explored, although it was on San Salvador at the base of the Sides of the North that Columbus had first landed, on the confines of what

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he well knew was ancient Atlantis. The entire northern continent from the borders of Nueva Mexico to Newfoundland, containing the greater portion of the future United States and Canada, was the one Spanish province of Florida, only partially explored by de Soto and Ponce de Leon and a few others like Lucas de Ayllon, who in 1526 probably established a settlement called San Miguel at the site of the later Jamestown in Virginia, or like Esteban Gomez who explored New York and New England at about the same time.

It was de Leon, anchored off the Florida peninsula near Tampa Bay in 1521 at a time when altars were being pulled down in Europe, who was probably responsible for the first Mass offered on U. S. soil, at least in post-Columban times. An episcopal jurisdiction for Florida was very likely established only six years later when Charles V appointed the Franciscan Juan Perez as its Bishop, who unfortunately died in 1528 on his way to Mexico. On such data rests the dictum that the Catholic Church is the oldest institution in the United States. Leo XIII was thereby prompted to note in his encyclical *Longinqua Oceani* of 1895, *"When America was as yet but a newborn babe, uttering its first feeble cries, the Church took it to her bosom and motherly embrace,"* with, we might add, Mary and Joseph looking down on it with concern for a child so long neglected and wayward.

St. Joseph established his American protectorate by chivalrously promoting devotion to his Immaculate wife for 300 years before permitting the special veneration to himself on Mont Royal. Of all the Marian shrines of the North, the most justly famous is the one at Cap de la Madeleine at Trois Rivières in Canada, midway between Montreal and Quebec. This region was consecrated to the Immaculate Conception as early as 1643 by early Jesuit missionaries, and at least three canonized saints - Jean de Brébeuf, Antoine Daniel and Gabriel Lallemant - labored there distributing among the Indians Rosaries which continue to turn up regularly for archeologists searching Indian graves. It too became the scene of miracles, not the least of which occurred in 1879 when by dint of constant repetition of the Rosary, the St. Lawrence River froze over after the spring thaw and an exceptionally mild winter. An icy "bridge of Rosaries" subsisted until the stones newly cut for a new parish church could be hauled across from the opposite bank. In return for the favor, the parish priest had promised to spare the old chapel and convert it to a special shrine to Our Lady. It soon became an international place of pilgrimage and center for propagating the Rosary. In 1904, at the first stirrings of St. Joseph's Oratory, St. Pius X ordered the crowning of the image of Notre Dame du Cap, who today is venerated as the national patroness of French Canada. (St. Joseph's statue, blessed by Pius X for the Oratory, was not crowned pontifically until 1955.)

The Sides of the North nonetheless remained St. Joseph's thorny responsibility, not only because he is the man of the Family and Patron of the Universal Church, but particularly, we might suspect, because the Church invokes him as *Terror of Demons* in her Litany. Even New Jersey's official state devil must fear his power. With the erection of St. Joseph's Oratory at Montreal the *"seed of the Woman"* acquired a *donjon* of their own from which to launch attacks in the battle for Amerindia. With funds raised out of nowhere by Br. André, the cornerstone of the great modern Basilica on Mt. Royal was laid in 1924. This edifice was designed to replace the primitive little chapel at the top of the hill, but before his death in 1937 Br. André confided to a friend that St. Joseph was not pleased with the new basilica and that it would never see completion. Be that as it may, according to the current guide book there took place in 1966 a *"re-arrangement of the sanctuary according to the new liturgy"* with the usual displacement of the Blessed Sacrament. The demons of the Sides, well aware of the strategic nature of the center, have thus infiltrated the fortifications, but so far the earlier chapel remains intact. Br. André's simple living quarters under the small belfrey can still be visited, and it is evident that his spirit and St. Joseph's reign there as ever.

From their arsenal can be procured all the heavy weapons the great Patron himself used against the Enemy: silence, prayer, poverty, work, suffering and yes, *flight* - at the proper time, with Christ in one's arms. When these means are used in lieu of argument and recourse to the polls, the Sides of the North will be won. *Ite ad Joseph!* and learn why it is God *"hath made him lord of His household and prince over all His possessions."* The exercise of St. Joseph's power from Mont Royal has only begun. Cardinal Tisserant voiced the opinion that, *"The Oratory of Mont Royal is the world's capital of devotion to St. Joseph."* Yet how few, even in America, know of it.

Even less does America remember the events which accompanied the establishment of St. Joseph's command. Curiously enough it was in that peninsular remnant of greater Florida which persists under that name as one of the United States, that the history of Canada begins. The whole continent was at the time the sole preserve of Spain by Alexander VI's decree, so it is understandable that the first Frenchmen who presumed to colonize there were not God-fearing Catholics, but Huguenots and other heretics. These formed part of the Calvinist cohort who, like the Dutchman Hugo Grotius, father of modern international law in the Babelian tradition, were eager to defy on principle the papal authority in temporal matters.

It might be noted here in passing that, to facilitate their defiance and lend it a better color, these same forces were party to the now almost universally accepted smear of the Borgia pope whose Demarcation Line constituted an insuperable obstacle to their plans for world domination. Profoundly revered by all who knew him and *unanimously* elected to the throne of Peter, Alexander VI was never once accused during his lifetime of the flagrant simony, nepotism, immorality, even incest and murder, of which the Enemy's media convicted him without trial long after his death. As in the case of Columbus who was likewise denigrated posthumously, no such campaign could have succeeded while contemporaries who knew the truth still lived. But that is another story.

Under their powerful leader Admiral Coligny, the Huguenots had long burned with the desire to establish what they termed an asylum for the religiously persecuted in America. Enjoying the secret support of Jean Calvin and the Genevan heretics - not to mention many French Catholics who simply wished to rid their nation of these dissenters - they had tried as early as 1555 to defy the papal Bull and entrench themselves in Brazil near Rio de Janeiro under the leadership of that strange and erratic Knight of Malta, Nicolas Durand de Villegagnon. This effort failing, they tried again in 1562, this time under the able Jean Ribaut, on the Carolina coast near Hilton Head in the great Spanish Florida.

This too ended in failure, but in 1564 yet another attempt under René de Laudonnière succeeded in founding Fort Caroline at the mouth of the St. John River not far from the present St. Augustine. At the same time it happened that the Spanish king awarded a patent to Don Pedro de Avilés designed to organize the entire Florida territory into a proper government, a task which necessarily demanded dislodging the heretics. About the time Ribaut left Dieppe to relieve Laudonnière (whose position was precarious despite the ready aid he received from the English pirate John Hawkins), Menendez left Cadiz with a company of some 2600 persons of all walks of life to establish the nucleus of a working colony. Accompanying them or joining them later were eleven Franciscans, one Father of the Order of Mercy, a secular priest and eight Jesuits. The latter's superior, Fr. Pedro Martinez, was the first of his Order to set foot in America and lost his life among the Indians in 1566. Except for one ship and 300 soldiers paid for by the king, all the personnel were maintained at Menendez' own expense.

Don Pedro founded the city of St. Augustine on September 6, 1565 and took formal possession of his new domain in the very teeth of the returning Ribaut, who was even then approaching the harbor to give battle. As one man the Spaniards fell to their knees on the decks of their ships, imploring the help of Our Lady of Utrera, for there was not a breath of air stirring, and they were trapped. According to the historian Mendoza, *"Forthwith one would have said that Our Lady herself came down upon the vessel, for after blowing the Spanish ships to safety behind a bar, the breeze grew into a hurricane which subsequently dismantled those of their enemies."* Before these could recover, Menendez proceeded by land to the extermination of the illegal Fort Caroline, which at the very least would have soon provided a convenient base of operations for the growing number of French buccaneers like Jacques de Sorie, who ten years before had sacked and burned Havana and killed 34 prisoners in cold blood.

Menendez spared only the women and the children under fifteen, whom nonetheless, as he later wrote his king, *"it gives me great pain to see in the company of my men, by reason of their wicked sect; (yet) I feared that Our Lord would chastise me if I dealt cruelly with them, for eight or ten children were born here."* He refused an offer of 50,000 ducats for the ransom of the men, remarking that *"although he was poor, he would not do that weakness; when he wanted to be liberal and merciful he would be so without self interest."* Not executed were twelve Catholic Breton sailors who had been shanghaied by the Huguenots, and four Catholic carpenters and caulkers. Escaped stragglers captured later received no mercy, nor did Ribaut and his rescue party, who arrived on the scene later and bargained for free passage. Taken by tens behind the sand dunes, these were asked whether they were Catholics or Lutherans, but quickly dispatched on Ribaut's assertion that they were all of the reformed religion. Two

youths about eighteen, a drummer, a fifer and a trumpeter were the only ones spared.

"We held their fort," Don Pedro explained to the King, "having taken and put to death those who were in it for having erected it there without the leave of Your Majesty, and because they were planting their wicked Lutheran sect, seeing that I came by Your Majesty's command to bring the Gospel into these parts, to enlighten the natives thereof with that which is told and believed by the Holy Mother Church of Rome for the salvation of their souls; that therefore I should not give them passage, but on the contrary should pursue them by sea and by land until I had their lives."

Protestant historians have not neglected to paint the Huguenots as martyrs put to death by a cold-blooded monster in black and silver lace, so it is with some surprise that the inquiring student learns that Menendez was an intimate friend of St. Francis Borgia and a gentleman noted for his probity and zeal. But then, as Napoleon said, history is a collection of lies statesmen have agreed upon. What Don Pedro led in Florida amounted to a veritable crusade, preached and recruited for as such in Spain and popularly supported. As the royal *Adelantado*, Menendez was the appointed lord of the entire American continent from Mexico to Labrador, regent for Christ the King under the king of Spain. Legally under his jurisdiction was all the territory included now in the United States and Canada. In his letters to Philip II it is clear he intended to launch out from St. Augustine and establish a major fort on Chesapeake Bay (named by him St. Mary's), from which to work upwards and consolidate the Spanish claims to the northern fisheries around Newfoundland. Had he accomplished his designs, American history would have been radically different.

He was above all determined that heresy should not take root anywhere. When his Spaniards first encountered the Huguenots in American coastal waters, Menendez replied to Ribaut's shout for identification with the following volley: "I am Pedro Menendez, General of the fleet of the King of Spain, Don Philip the Second, who have come to this country to hang and behead all Lutherans whom I shall find by land or sea, according to instructions from my King, so precise that I have power to pardon none; and these commands I shall fulfill, as you will see. At daybreak I shall board your ships, and if I find there any Catholic, he shall be well treated; but every heretic shall die." Never was purpose more clearly stated by a man who knew what he was fighting for. Philip II would have approved, who wrote, "Better a ruined kingdom, true to itself and its king, than one left unharmed to the profit of the Devil and the heretics." The Duke of Alva voiced a further opinion: " A prince can do nothing more shameful or more hurtful to himself than to permit his people to live according to their consciences!" Refreshing remarks for our Conciliar times. . .

Well aware of Ribaut's extraordinary qualities as a soldier and organizer, Menendez wrote Philip that he considered this man's death " great good fortune. . . He would do more in one year than another in ten, for he was the most experienced sailor and naval commander known, and of great skill in this navigation of the Indies and the coast of Florida. He was, besides, greatly liked in England, in which kingdom his reputation was such that he was appointed Captain-General of all the English fleet against the French Catholics in the war between England and France some years ago." Thus already in these early days the pattern of warfare between the old Latin Catholic civilization and the new WASP culture hatched by the upstart English Tudors was clearly discernible, prelude to latter-day Babel and its Antichrist. More of this later.

His Most Catholic Majesty the French King Charles IX, forced by the machinations of his mother Catherine de' Medici and the troublesome Huguenot nobility she manipulated, made token demands on Spain for reparation for the massacre of his subjects in Florida, but he could neither have desired nor expected redress. Philip sent his regrets, but placed the blame on Coligny for authorizing so illegal an enterprise,and in the meantime,highly commended Menendez.

In 1567, while Menendez was in Spain, a French adventurer named Dominique de Gourges decided on his own responsibility to avenge his nation. Falling on the new Spanish fort of San Mateo, he put to death all he found there. Those who were hanged suffered under the inscription: "Not as Spaniards, but as traitors, robbers and murderers." This was in paraphrase of the inscription Menendez was alleged to have placed over the Huguenots he executed, which read, " I do this, not as to Frenchmen, but as to Lutherans." Whether or not the story is true, the difference in motivation between the two parties could hardly be better illustrated. It is highly probable that de Gourges' "revenge" never happened at all, but was simply a piece of cleverly fabricated propaganda touted as poetic justice, for neither the Spanish archives nor the Menendez family papers make the slightest allusion to such an event, and historians have drawn exclusively from the French sources. Juan Lopez de Velasco, cosmographer for the Council

the Indies, writes nothing of it, but states that San Mateo was abandoned in 1570, three years after the alleged event. Fact or fiction, de Gourges' exploit boasted not the least shred of authority and was totally ignored by the French king. Only the Huguenots gave him recognition, fanning the fires of dissent at home and abroad with details of his derring-do.

Menendez returned to duty in Florida after receiving while in Spain a letter of Apostolic Benediction from St. Pius V. *"For we hear such an account of your person,"* writes the holy Pontiff, *and so full and satisfactory a report of your virtue and nobility, that we believe without hesitation that you will not only faithfully, diligently and carefully perform the orders and instructions given you by so Catholic a king, but trust also that by your discretion and habit, will do all to effect the increase of our holy Catholic faith and gain more souls to God. I am well aware, as you know, that it is necessary to govern these Indians with good sense and discretion; that those who are weak in faith from being newly converted, be confirmed and strengthened; and idolators be converted and receive the faith of Christ, that the former may praise God, knowing the benefit of His divine mercy, and the latter, still infidels, may by the example and model of those now out of blindness, be brought to a knowledge of the truth: but nothing is more important in the conversion of these Indians and idolators than to endeavor by all means to prevent scandal being given by the vices and immoralities of such as go to those western parts. This is the key of this holy work, in which is the whole essence of your charge."*

Alas, the Indians of great Florida excelled in murdering the missionaries Menendez dispatched to them,and for the most part flatly rejected their message of salvation. These were no Aztecs previously enlightened by heavenly apparitions and eager to accept the Gospel. As our Lord had predicted to Ven. Maria de Agreda, the eastern tribes had long been won to the Serpent and his ways. *"The Devil is the best thing in the world,"* they countered. *"We adore him, he makes men brave!"*

Nothing daunted, Menendez founded Fort St. Philip in the Carolinas and sent expeditions and missionaries as far north as Virginia, where a log chapel existed as early as 1570. In that year he sent eight Jesuits under their Vice-Provincial,Fr. Juan Bautista Segura, from St. Augustine up the Potomac to a village called Axacan, located by some authorities on the Rappahannock River, where, betrayed by a converted Indian, they were slaughtered by the natives. Some time later Menendez followed with a punitive expedition which hanged eight of their murderers from the yardarm of his ship. Other Spanish missionaries suffered in what is now Georgia. The Timuquans and Apalaches were gradually won to the Faith, but the apostolate never flourished except in the vicinity of St. Augustine.

DEATH OF FATHER JOHN BAPTIST DE SEGURA, S.J., AND HIS COMPANIONS
FROM TANNER, "SOCIETAS MILITANS," 1675.

Thanks to the doughty Don Pedro, however, French Protestantism made no headway against them either. It never succeeded in establishing a political nucleus in America and survived only as an unhappy adjunct to English Masonry. In 1574, at the height of his career, Menendez was called home to lead the great Spanish Armada then mustering against England and Flanders, only to die suddenly that same year. The blow to the Faith was serious. It would seem that Great Florida as well as the Armada perished with him, but his tenure was not without fruit, for the first school on U.S. soil was that of the Minims, established at St. Augustine. In 1586 another of Queen Elizabeth's English pirates, Francis Drake, sacked and burned St. Augustine. The Spaniards re-built it with help from Havana and struggled on, and despite the odds, for many years it remained the only European settlement in what is now the U.S.

It may seem strange to preface a study of Canada with a vignette from Spanish histo but it illustrates well the contradictions which from the outset disoriented French colonial policy. Preceded and ever accompanied by her bitterest internal enemies, Catholic France found herself inexorably maneuvered against Spain, the one other powerful nation who shared her zeal for souls and should normally have been her strongest ally against the machinations of the Serpent. Add to this the savagery of the eastern Indians, the northern demons and English pirates underwritten by the English crown, and we can form some idea of her difficulties. Spain also had her difficulties, arising mostly from the inevitable conflict of interest between *padres* and *conquistadores*, but she began her colonization a good half century ahead of her future rival, with the papal blessing, and as a monarchy whose people were solidly knit in faith and purpose under a strong paternalistic government. France, on the other hand, arrived in America years later, as a nation already deeply divided religiously and forced to bring her household enemies with her. Able to cooperate with her heretics well enough on the natural plane of national self interest, she found her missionary efforts hampered at every step by anti-Catholics ably aided by Catholics vowed to the new humanism. With Rousseau's "noble savage" already conceived and ready to spring from ambush, intellectuals like Montaigne, Ronsard, Boileau and La Fontaine did not scruple to recommend that the Indians be spared Christianity and left to their "innocence."

Even so, France entered America, as it were, by the back door. Initially not a colonizer, she betrayed little official interest at all until the reign of Francis I. Although the papal Bull reserved sovereignty in the new world to Spain and Portugal, exploration was not forbidden to others, especially those seeking trade routes to China and the Orient. Among these was Giovanni da Verrazano, a Florentine in the French merchant marine who in 1524 sailed the French flag into New York Bay, the Hudson River and Narragansett Bay, heading as far north as Newfoundland and as far south as Hatteras. It was he who described to Francis I a land " *as delightful and as large as the island of Rhodes*" - today Rhode Island. In 1533, when Francis prevailed upon the new Medici Pope Clement VII to mitigate his predecessor's Bull of demarcation by interpreting it as applying only to territories already discovered, Verrazano's voyages constituted a powerful claim for France.

They were not, however, the earliest. There was a persistent tradition, noted by the historian Parkman, that America had been discovered (again!) in 1488, four years before Columbus: "*Cousin, a navigator of Dieppe, being at sea off the African coast, was forced westward, it is said, by winds and currents to within sight of an unknown shore, where he presently descried the mouth of a great river. On board his ship was one Pinzon, whose conduct became so mutinous that on his return to Dieppe, Cousin made complaint to the magistracy, who thereupon dismissed the offender from the maritime service of the town. Pinzon went to Spain, became known to Columbus, told him the discovery,*" and was that same Pinzon who accompanied him on his voyage in 1492. Solid proof is inexistent, but it is known that Normans, Bretons and Basques had inaugurated at a very early date, probably before 1497, a flourishing fishing trade in Newfoundland which by 1517 was supplying much of Europe during Lent. In a footnote in *Pioneers of France in the New World*, Parkman opines, "*The name of Cape Breton found on the earliest maps is a memorial of these early French voyages.*"

In 1534, on the heels of the mitigated application of the Bull, the pious master mariner of St. Malo, Jacques Cartier, who had already sailed to the new world with Cabot, was dispatched to the Sides of the North by the French king to seek for the elusive Northwest Passage to the Orient and lay claim to this new France. There he "*found the capes and bays of Newfoundland already named by his countrymen who had preceded him. In 1565 Charles IX of France informed the Spanish ambassador that the coast of North America had been discovered more than a hundred years before, and is therefore called Terre aux Bretons.*" Also noted is that Sebastian Cabot, sailing to Labrador for the English, had named the place *Baccalaos* after the natives' name for codfish - which happens to be the Basque word.

Cartier made three voyages, all with the special blessing of his Bishop, the entire crew going first to Confession and hearing Holy Mass at the Cathedral in St. Malo. The first trip was little more than a grand reconnaissance of the Bay of St. Lawrence and the discovery of the Island of the Assumption (Anticosti), and in his *Premiere Relation* we find him, unlike most explorers, rigorously truthful about what he found there. Of Labrador he minces no words: "*I am inclined to regard this land as the one God gave to Cain!*" He had, nevertheless, found entry at last into the great northern Sides, and Mass was celebrated for the first time there on Gaspé peninsula on July 7. By way of the St. Lawrence River and the Great Lakes the French would eventually open up an apostolic field vaster than all Europe, reaching to the Dakotas and

the Missippi to the Gulf of Mexico. This would be the preserve of St. Joseph, and the Great Lake we now call Michigan would then be named in his honor. As even the American Protestant historian Bancroft solemnly declared, " *It was neither commercial initiative nor the ambition of kings that brought French power into the heart of our continent, but rather religion.*"

Believing he had the key to the northwest passage so ardently desired, Cartier returned the next year, naming the Bay of St. Lawrence on that saint's feastday. He proceeded to the Rock of Quebec where the Indian village of *Stadaconé* lay, and to another village called *Hochelaga*, which stood roughly on the grounds of McGill University in Montreal. There he named the magnificent height above him Mont Royal, which in due time St. Joseph would appropriate for his Oratory, rendering his hidden stewardship visible at last.

The Amerindians in these parts seem to have had some strange presentiment of the miracles which would one day take place on Mont Royal, for to Cartier's dismay, they began bringing him their sick and crippled to be cured. " *One would think that God had come down there to cure them!*" he wrote later. In desperation he did what he could, reading them the *In principio* from St. John's Gospel, making the sign of the Cross over them and "*praying God to give them knowledge of our holy faith and of the Passion of our Lord.*" He read the Passion from Chapters 18 and 19 of St. John and distributed little tin *Agnus Dei* medals to the children. What the Indians understood of all this is conjectural, but Cartier says they nonetheless evinced "*marvellous joy.*"

Ever intent on finding a path to China, he set out from thence only to find himself hopelessly blocked by the turbulent rapids known today as La Chine, a name applied in derision a century later by the Sieur de la Salle, who then occupied an estate nearby. As it was, Cartier's third voyage assumed a totally different character, for on his second return to France he had been accompanied by some Hurons, whose wily chief Donnacona, no doubt intent on seeing home again, filled Francis I's royal ears as he had Cartier's with tales of the fabulous riches to be found up the Ottawa River in a "kingdom of *Saguenay*." This mythical land proved as implacable a lure to the French as did the "seven cities of Cibola" to the Spanish. Relying on a notarized (!) statement from the chief, Francis was convinced the gold, rubies and spices of *Saguenay* would soon restore his faltering fortunes in Europe. Determined to plant a permanent base of operations in Canada, that Indian *kanata* or "cluster of tents," in 1540 he appointed Cartier Captain-General of the project. "*We have resolved,*" says he, "*to send him again to the lands of Canada and Hochelaga, which form the extremity of Asia towards the west.*"

Over Cartier in command he placed a member of the high nobility eager to undertake the expedition, Jean Francois de la Roque, Lord of Roberval, as Viceroy and Lieutenant-General of all New France. As an example of the contradictions destined to plague French colonial policy, be it noted that the Sieur de Roberval, a protegé of the king's sister Marguerite de Navarre, was a Calvinist, whereas Cartier was a staunch Catholic, as was, with reservations, the king. The then reigning Pope Paul III, unlike his accommodating predecessor Clement VII, did not look upon the venture with a kindly eye, especially as it was entrusted to a Protestant heretic. The irony was, as Samuel Eliot Morison points out, that it had a distinctly Catholic missionary flavor, for the new commissions "*put conversion of the heathen on a par with discovering Saguenay,*" and a Calvinist was committed politically to spreading the Catholic faith.

Quite understandably, dedicated volunteers did not abound for this two-headed expedition, and Roberval was forced to load his boats with chained convicts to supply sufficient personnel for the colony. Among the motley assortment of criminals was an eighteen-year-old named Manon Lescaut who refused to be separated from her condemned fiancé and who emerged from history three centuries later as the heroine of Massenet's opera of that name. The example these citizens must have afforded the Indians of militant Catholicism could hardly have disposed them to Christian conversion of any variety.

As it turned out, Roberval was many moons late in arriving with his contingent. By that time Cartier had duly planted a settlement on Cap Rouge, where he had also collected huge baskets of quartz "diamonds" and fool's gold to take back to the king. For all his honesty and seamanship, he was, alas, no mineralogist. "Canadian diamonds" soon took their place alongside wooden nickels and gold bricks in the current vernacular. As soon as Roberval's ships hove into sight at last, Cartier seized the opportunity to head home without notice, taking the baskets with him and leaving his indignant Calvinist superior to face the winter alone. It is significant that Cartier was never censured for this defection, either by the crown or its subjects; and not long after, he died a respected citizen of St. Malo, victim of the plague.

Left to themselves, Roberval and his settlers were forced by the rigors of their unaccustomed existence to abandon the colony by 1543, putting an end once and for all to French dreams of the enticing *Saguenay*. Indeed, with the accession of Henri II, France for a time lost

all interest in developing her overseas potential. Roberval, whose cousin Diane de Poitiers became the new king's mistress, found other areas for his talents, and he was killed in a religious riot in Paris in 1561.

His character may be judged from an interesting incident involving the notorious Isle of Demons which has come down to us in detail, for it found its way into the *Heptameron*, a popular collection of tales from the pen of the aforementioned sister of Francis I, Queen Marguerite of Navarre, where it figures as *Nouvelle No. 67*: Among the high-born passengers aboard Roberval's ship as it entered the Gulf of St. Lawrence was a young relative of his, one Marguerite de la Roque, accompanied by her old Norman nurse. Discovering that she had a lover on board, Roberval felt he owed it to his Calvinist principles to maroon both Marguerite and her nurse, who was found guilty of covering up the affair. Deposited forthwith ~~deposited~~ on the dreaded Isle with four arquebuses for defense, the women were immediately joined by the intrepid (or terrified) lover, who jumped overboard and swam the distance from ship to shore for, as the romance would have it, he had only signed up in the first place to be with his lady love. He brpought two more guns and some ammunition.

Left to the mercy of the elements and the demons, the latter, says Parkman, "*beset them day and night, raging around their hut with a confused and hungry clamoring, striving to force the frail barrier. The lovers had repented of their sin, though not abandoned it, and Heaven was on their side. The saints vouchsafed their aid, and the offended Virgin, relenting, held before them her protecting shield,*" or so runs the idealized version in the *Heptameron*. "*In the form of beasts and other shapes abominably and utterly hideous, the brood of hell, howling in baffled fury, tore at the branches of the sylvan dwelling; but a celestial hand was ever interposed, and there was a viewless barrier which they might not pass. Marguerite became pregnant. Here was a double prize, two souls in one, mother and child. The fiends grew frantic, but all in vain. She stood undaunted amid these horrors; but her lover, dismayed and heart-broken, sickened and died. Her child soon followed; then the old Norman nurse found her unhallowed rest in that accursed soil, and Marguerite was left alone.*

Neither her reason nor her courage failed. When the demons assailed her, she shot at them with her gun, but they answered with hellish merriment, and thenceforth she placed her trust in Heaven alone. There were foes around her of the upper, no less than of the nether world. Of these the bears were the most redoubtable; yet, being vulnerable to mortal weapons, she killed three of them, all, says the story, 'as white as an egg.'" When pressed hardest by the demons, she quelled them by reading the New Testament at them. Two and a half years later the lone and valiant Marguerite, emaciated and in rags, was sighted by a fishing vessel and returned to France, where she became a school teacher and told her tale to Jean Alfonce, Roberval's former pilot. Alfonce related it to Marguerite of Navarre, and this Protestantized queen and champion of the new humanism presented our dauntless heroine as proof of St. Paul's dictum that God chooses the weak things of this world to confound the mighty. Thus were feminism and free love launched into the world of letters with a blessing filched from on high. And, as we shall see, the New World would not be spared from all the ills spawning in the Old.

End of PART TWO

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The SIDES of the NORTH

by SOLANGE HERTZ

PART THREE

The LILY and the WASP

As the dimensions of Catholic France's efforts to carry the Faith to North America cannot be adequately conveyed without speaking of Spain, it is less possible not to speak of England, that island kingdom once known as "Our Lady's Dower" but since become rather a bower of the Serpent. If French Canada began on Spanish soil, it bade fair to end on English, for she soon became another battleground for that irreconcilable antagonism between Latin Catholic civilization on the one hand and the new Wasp culture hatched by the upstart new Tudor nobility on the other which was already ravaging Europe.

It was not Germany, and certainly not the Low Countries which proved to be the headquarters for the Great Revolt, but poor England, one of its first victims. There, with the ascendancy of that malevolent political genius William Cecil, later Lord Burghley, over the puppet Queen Elizabeth, the dismantling of Christendom fell into the hands of well-organized professional wreckers. Master-minds like Francis Bacon forged for the purpose modern speculative Masonry. Talmudic in inspiration by its own evidence, it would be used with deadly effect in one Catholic nation after another.

As well noted by William Thomas Walsh in his biography of Philip II, the Protestant "reform" was little more than a regression into semi-Judaism, where Christ was not openly denied, but the Church He founded was attacked in her authority and her sacramental system. Many Jews who had found masquerading as Catholics difficult fared easily enough as Protestants under cover of the various nationalities. Cecil's own origins are obscure, his name being spelled variously Sissill, Cecill, Sissille, etc., and his coat of arms is strangely similar to that of the prominent Israeli family of Toledo whose most famous son would be Benjamin Disraeli, power behind Queen Victoria. The Marrano historian Cabrera states as common knowledge that most of the heresiarchs and heretics of his day were in fact Jews; and Abrahams in *Jewish Life in the Middle Ages* says the first leaders of the Protestant sect were everywhere actually called *semi-Judaei*, men of Jewish descent being as prevalent among them as they had been among the Gnostics and would later be among the Communists.

First targets were necessarily Spain and France, where Cecil and his friends underwrote - with the help of a growing body of international usurers like the money-changer-become-financier Sir Thomas Gresham - every subversive movement within their borders and colonies. Progress was slow in Spain, where a vigilant Inquisition still protected the faith of its citizens, but France, alas, had never had such an institution and soon became deeply infected with heresy at her highest levels. In the bloody civil wars which resulted, Spain aided the Catholic party of the Guises, whereas England took up for Admiral Coligny and the dissenters.Ribaut, organizer of the Huguenot colony in Spanish Florida, had begun by conferring with interested parties in London. Thus before England succeeded in establishing a permanent colony of her own in America, she was already laying the foundations of that all-important wedge between the two great Catholic powers there.

Catholics were soon torn between loyalty to their faith and their natural patriotism, national pride more often winning out over religious fervor and catapulting them into dangerous compromises with their spiritual enemies. Cecil had agents everywhere. One named Borghese was secretary to the Spanish ambassador. Sir Thomas Sackville served in Rome. Some moved among the seminarians and students at the expatriate colleges in Douai and Rheims, or at Louvain. Others, ordained for the purpose, even succeeded in infiltrating the Jesuits. A priest named John Cecil, educated at the English college in Valladolid, gained the confidence of the shrewd Fr. Robert Persons, Superior of the English mission. Other spies worked among the Spanish friars. In France it was easy, for there the English ambassador Throckmorton met regularly with the Huguenot leadership and their secret sympathizers.

The earliest whirrings of the Wasp against the Lily of New France were quiet enough.

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They may have been first heard in the hush of that serpent's den, the study of Dr. John Dee, the Welsh occultist so close to Elizabeth and her masters, when he enumerated briefly on his new global map the territroial claims of England in North America. These were not insubstantial, especially in view of the growing disregard of Alexander VI's Bull by supposedly Catholic monarchs like Francis I, who told a Spanish legate that " the sun shone for him as for others, and he would very much like to see Adam's will to learn how he divided up the world!" This *bon mot* became a by-word everywhere but in Spain and Portugal, sole beneficiaries of the papal allocation. As already mentioned, juridically unassailable as long as kings recognized the Pope as head of Christendom, the Bull after Alexander's death was subjected to attack by calumny levelled against the personal integrity of its author (who had the further misfortune of being a Spaniard). His alleged crimes have been seriously controverted by many excellent scholars like Msgr. de Roo, Roscoe, Rohrbacher, Capefigue, Msgr. Justin Fevre, Leonetti, etc. to no avail. The falsehoods are so securely entrenched in secondary sources that even pious Catholics perpetuate them, if only to prove their impartiality in historical matters.

When therefore John Dee set himself to making a case for England he did not scruple to appropriate the fabled discoveries of the Irish Abbot St. Brendan and his sailor-monks around the Canary Islands, to which he added the weightier explorations of the naturalized Venetian John Cabot and his three sons who sailed by commission of the first Tudor king Henry VII in 1495. Seeking to reach China by the north as Columbus had sought India from the south, Cabot, styled *uno como Colon* by the irate Spanish ambassador, landed on Belle Isle off Cape Dégrat on northern Newfoundland. The seas being open to all, exploration was not limited by the Bull, but in full defiance of its strictures, the Cabots were empowered by the English king, in terms patterned closely on previous legitimate Portuguese charters, to *govern* whatever lands they discovered as his lieutenants, provided only they paid the crown a fifth of their gains.

According to the chronicles of the Wasp propagandist Richard Hakluyt, Dee also produced in evidence the discoveries of an Oxford friar who, *"being a good astronomer, went in company with others to the most northern islands of the world"* in 1360, and whose data, recorded in a lost volume entitled *Inventio Fortunata* by one Nicholas of Lynn, were known to Columbus, according to the latter's son and Bishop Las Casas. Perhaps because the Tudors were Welsh like himself, another pre-Columbian claim Dee advanced was that of the semi-legendary Welsh prince Mardoch ap Owen, who is supposed to have established a Cymric colony on the Atlantic shore in 1170, leaving the Welsh language behind him among certain blue-eyed Indians who in due time, it is said, moved to the far west.

Both at home and in the great universities of Europe where heresy was already rampant, Dee's opinion carried enormous weight, not only because of his personal connections with many rulers of this world, but by reason of his standing as a "polymath" proficient in every branch of mathematics, astronomy and astrology. A student at Louvain, where he made friends with the great Flemish geographer Gerard Mercator, he was called "Doctor" although he never acquired more than a Master's degree. One of the original Fellows of Trinity College created by Henry VIII, he traveled everywhere and created a sensation at the University of Paris. His private library at Mortlake on the Thames was consulted by countless new breed intellectuals, Queen Elizabeth among them. It was also once sacked by a mob of irate citizens outraged at his sorceries. An open practitioner of alchemy and the black arts despite his Anglican Orders, even in his college days he was regarded by fellow students as a disciple of the devil. He was held in deep suspicion by many, and it did not pass unnoticed that as Warden of Manchester College he refused to perform exorcisms.(Not uninteresting is the fact that the best biography of him is supposed to be that written by Benjamin Disraeli's father Isaac d'Israeli under the title *"The Occult Philosopher."* Not easily found, it occupied some 20 pages of the 1842 Paris edition of *Amenities of Literature*, Vol. II.)

Well acquainted with Cecil, Dee first found favor with Edward VI. During Mary Tudor's reign he was accused of attempting to kill her by poison and magic, and although he was cleared of charges of treason against this Catholic queen, he continued to be examined for heresy. With Elizabeth's accession he was immediately absorbed into the royal service, beginning by making astrological calculations to determine the proper day for her coronation. He also instructed her in the art of cipher, of which he was an acknowledged master. He made no secret of possessing a crystal and conjuring spirits, with the able assistance of the necromancer Edward Kelley, a convicted forger whose cropped ears were permanently concealed under a long cap. Dee and Kelley for a time held wives in common at the behest of the spirits. These unsavory habits did not prevent Dee 's being entrusted with political missions by those who ruled Elizabeth, particularly the spy-master Francis Walsingham and her secret husband the Earl of Leicester,

er of Francis Bacon.

In John Dee Judaic Protestantism appropriated to its own use the secret tools of the Old Religion of godless naturalism. In him Herod and Pilate once more became friends, this time for the final dismantling of Christendom. Except for one equivocal exception in Maryland, to be noted farther on, Catholicism played no part in the engulfing imperialism called British. The English nation, still Catholic in its deepest roots, was totally apathetic in this regard, to the distress of Hakluyt, who in 1582 writes in the Dedicatory Epistle to his *Divers Voyages*, *"I marvel not a little, that since the first discovery of America, which is now full fourscore and ten years, after so great conquests and plantings of the Spaniards and Portuguese there, that we of England could never have the grace to set fast footing in such fertile and temperate places as are left as yet unpossessed of them."*

Clearly England was not moved to discovery and conquest by zeal for the Faith, even the so called reformed Faith; but another zeal, burning sulphurously in a small active minority of adepts like Dee and his entourage, and closely allied to the Illuminati of Spain and Germany, would propel England westward despite herself. She would be the visible "political" spearhead of the clandestine movement, whose aims are not hard to de-cipher. One need only read the prolific English utopian literature of the day, which poured as if by magic from an international medium based primarily in heretic Holland, where so many Sephardic and English Jews re-located. Adepts say that even Francis Bacon himself settled in Amsterdam after faking his own death in England. Even the *Utopia* attributed to St. Thomas More was published in the Low Countries under the aegis of that strange friend of his youth the humanist Erasmus. If St. Thomas actually wrote it, did he repent of it years later in the Tower?

All of these *utopias* (a word meaning "No Place") purport to delineate a perfect man-made society ruled solely by natural reason. Their basic heresy is evident: apart from lack of dependence on God, no allowance is made for original sin and fallen human nature, which when left to itself can only incline to evil. In accord with the tenets of Masonry, the theological virtues of revealed religion - faith, hope and charity - are replaced by liberty, equality and fraternity. By these last man rules himself freely in one great brotherhood, and becomes source of the political authority the Son of God told us comes from God alone. Man, in other words, becomes a democrat.

This vision, clearly delineated in Francis Bacon's *New Atlantis*, is identical nearly word for word with John Heyden's *The Land of the Rosicrucians*. The ideal community of *"Bensalem"* Bacon describes would now become reality, its dreamers hoped, on those northern Sides of America not yet won to the Faith and still outside the shackles of the Church. Of such stuff was conceived the United States of America, whose novel political structure, largely derived from yet another *Utopia* by John Harrington, rests upon an anti-Trinity of executive, legislative and judicial governing branches whose mutual checks and balances would play the part of Providence in supplying universal harmony and justice. Its first President, the Englishman George Washington, stated flatly in a treaty with the Barbary pirates of Tripoli in 1786 that *"the Government of the United States is not in any sense founded on the Christian Religion"* and therefore can have no quarrel with Mohammedans on religious grounds. Washington would never have been found in the Crusades or at the Battle of Lepanto. In *Utopia* religion is not worth fighting about.

Or so it would appear. In the *New Atlantis* Bacon introduces a mysterious Jew named Joabin who explains the workings of an Order called the House of Salomon or the College of the Six Days' Work whose similarity to Masonry is striking. *"He was a Jew and circumcised,"* runs the narrative, the New Atlanteans having *"some stirps of Jews yet remaining among them, whom they leave to their own religion. . . of a far differing disposition from the Jews in other parts. For whereas they hate the name of Christ and have a secret inbred rancor against the people among whom they live, these contrariwise give unto our Saviour many high attributes, and love the nation of Bensalem extremely. Surely this man of whom I speak would ever acknowledge that Christ was born of a virgin and that he was more than a man; and he would tell how God made him ruler of the seraphims which guard his throne; and they call him also the Milken Way and the Eliah of the Messiah and many other high names which, though they be inferior to his divine majesty, yet they are far from the languaage of other Jews."* He believed that the laws of *Bensalem* had been ordained by Moses in a secret *cabala* and that *"when the Messiah should come and sit at his throne at Jerusalem, the king of Bensalem should sit at his feet, whereas other kings should keep a great distance. . ."*

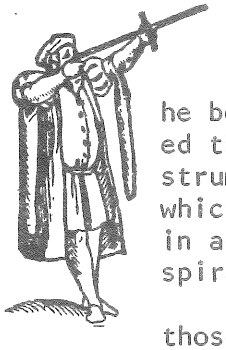
Another representative of the secret Order, arriving from Spain in Bacon's story, tells the initiates of *New Atlantis* how *"the end of our foundation is the knowledge of causes, the secret motions of things; and the enlarging of the bounds of human empire, to the effecting of all*

things possible." William Thomas Walsh sums it up in his work on Philip II: *"The Order has many caves, some three miles deep, for the concealment of its experiments in science, alchemy (the producing of new artificial metals) and medicine. It has also high towers on three different levels, the Upper, Lower and Middle regions; and they use them for observation, conservation, refrigeration and so on. The members of the Order control medicine, science, astrology, and a large variety of natural commodities and riches; and music in which even quarter-tones appear."*

In furthering this work the emissary spoke of *"novices and apprentices . . . a great number of servants and attendants, men and women. And this we do also; we have consultations, which of the inventions and experiences which we have discovered shall be published and which not; and take an oath of secrecy, for the concealing of those we think fit to keep secret; though some of those we do reveal sometimes to the State and some not."* Citizens living now 400 years after these words were written can easily judge how many have come true. Modern technology, so carefully controlled behind the scenes, was clearly an integral part of the resurging pagan Atlantis, the indispensable means of forcing the entire world into its orbit. The Industrial Revolution did not just happen to begin in England, or to come to full flower on the Sides of the North. The project was world wide from the beginning: *"For the several employments and offices of our fellows, we have twelve that sail into foreign countries, under names of other nations (for our own we conceal), who bring us the books and abstracts and patterns of experiments of all other parts."* These were called *Merchants of Light.* Others were *Mystery-men, Pioneers, Compilers, Dowry-men or Benefactors, Lamps, Inoculators* and *Interpreters of Nature."*

John Dee moved constantly through England and Europe promoting this glorious project. He even reached Cracow, seat of Copernicus and his revolutionary theory of the heavens, actually a re-hash of the error of Aristarchus, but useful to the brotherhood. He was invited to Russia but refused that far outpost. He saw the Emperor Rudolph briefly in Prague, but that worthy, despite his attachment to the black arts, was still too Catholic to conspire directly against the Papacy. Dee is credited with coining the phrase "British Empire" not only long before such a thing existed, but at a time when English sea power was far inferior to most of Europe's.He set to remedying this deficiency by turning his prodigious talents to navigation.

He searched in vain for a quick method of calculating longitude, but he was an accomplished map-maker, and abreast of every successful new device. Not the least of his inventions was a means of getting news ahead of everyone else by using a succession of mirrors placed at strategic locations. Advisor to all the great English navigators of his day, he was also special consultant to the Muscovy Company, formed by the new financiers to find markets for English woolens on the cold Northern Sides. There, of course, was his main objective, in Newfoundland, where Henry Tudor had made a beginning with the Cabots' exploratory voyages. As instigator of numerous searches for northern passages to the Orient by which England could circumvent the southern routes controlled by the Catholic powers, he believed it feasible to sail over the North Pole. In 1576 he personally instructed the pilots of Martin Frobisher's ships in the use of several newly invented instruments, among them the cross-staff or *balestila* for taking celestial altitudes which he had recently brought from Holland. The maps Frobisher used, which resulted in actually finding the northern outlet to the Pacific via Baffin Bay, were his inspiration.



Dee's closest associates bear mention. Already cited are Sir Thomas Gresham and those two notorious persecuters of Catholics Sir Francis Walsingham and Sir William Cecil. Three others, closely related men from Dartmouth, formed the working hub of his imperial enterprise: Sir Humphrey Gilbert and his half-brother Sir Walter Raleigh, and John Davis. To these may be added the articulate Richard Hakluyt afore-quoted, whom Walsingham appointed Chaplain to the English embassy in Paris in 1583 and who was prevented only by old age from playing Rector to the abortive heretic colony in Jamestown in Spanish Florida on the heels of the Huguenots. He popularized the glories of discovery in nearly a thousand pages of *Voyages* now part of every secondary school curriculum.

At Raleigh's request he wrote for Queen Elizabeth a *Discourse concerning Western Planting* which had enormous influence, although it was not printed until 300 years later - in the state of Maine in the USA! He enumerates seven basic objectives, which included a quick solution to England's acute unemployment problem by shipping off to America thousands of farmers thrown off the land and reduced to beggary by the new Tudor nobility intent only on pasture for sheep to supply their lucrative new woolen trade. Other purposes were the extension of the Reformed Religion; economic independence for England, whose only share so far in the wealth of America was

procured by Elizabeth's pirates; development of the all-important Northern Passage; and provision of overseas bases in view of open warfare with Spain.

Hakluyt assures the Queen that Spanish claim to mainland America is invalid despite both Columbus and the Pope's Bull, not only because of Prince Mardoch, but because *"Cabot discovered this long tract of firm land two years before Columbus ever saw any part of the continent thereof."* It would be a pity, says he, *"and incur great danger and inconvenience in suffering Papists . . . to enrich themselves under our noses, to be better able to supplant or overrun us. . . . This enterprise may stay the Spanish King from flowing over all the face of that waste firm of America, if we seat and plant there in time. . . How easy a matter may it be to this realm, swarm swarming at this day with valiant youths rusting and hurtful by lack of employment. . . to be lords of all those seas and to spoil Philip's Indian navy and to deprive him of the yearly passage of his treasure into Europe, and consequently to abate the pride of Spain and of the supporter of the great Antichrist of Rome, and to pull him down in equality with his neighbor princes."*

Much would have been expected from Sir Humphrey Gilbert, for it was to him and to Francis Bacon before him that the devil's *donjon* in Newfoundland had been allocated by Elizabeth. Her grant to Gilbert in 1578 was in fact the first English colonial proprietary charter, whose terms constituted a precedent-setting Magna Carta for England abroad. Guaranteeing colonists the same rights they would enjoy in England, the charter also imposed the laws and religion of the mother country. Conspicuous by its absence therein is any mention of converting the natives to Christianity, reformed or otherwise. There occurs only the stipulation that laws in the colony must never be *"against the true Christian faith or religion now professed in the Church of England."*

Sir Humphrey (who firmly believed Quetzlcoatl was none other than Prince Mardoch), was a zealous anti-Catholic who had begun the English Plantation in Ulster, Ireland and was responsible for crushing the Munster rebellion with unprecedented cruelty. Like most of his ilk he also dabbled in alchemy. Granted permission by his charter to take possession of any land between Labrador and Florida not already claimed by a Christian government, he made two voyages to America. Neither yielded anything tangible, but on August 5, 1583 he took possession of Newfoundland, raising there - certainly not the Cross - but a wooden post bearing the arms of England. The Wasp now had a nest on the Sides of the North, and it is more than curious that three years previous, Gilbert had made an oral gift to John Dee of all the land above the 50th latitude, which happens to comprise nearly the whole of Canada. What Dee may have bestowed in exchange is not known, but some high tors in Greenland were once known as Dee's Pinnacles and Narragansett Bay was once called Dee's River.

Gilbert made smaller grants to pay off investors, but strangely enough the source he expected most from was the large body of English Catholic recusants, whom he hoped to lure out of England with a promise of religious toleration in a faraway ecumenical colony. Two Catholics, Sir George Peckham and Sir Thomas Gerard cooperated with him in this, for which a dangerous precedent had already been set by Catholic France at the time of the Cartier-Roberval experiment nearly forty years earlier. True, that mixed settlement failed, but the gambit was a good one, and the Wasp played it again and again until the Masonic dogma of freedom of conscience triumphed over all of North America. Oftentimes it would be proclaimed most loudly by Catholics who side-stepped any threatening persecution by running to its paralyzing shelter. Gilbert thus expected to remove to the New World any possible perpetrators of a Catholic counter-revolution at home, where Elizabeth still feared for her throne and indeed her life among a population still preponderately Catholic. His hopes were premature, however, for Catholics still found exile less attractive than paying fines and risking prison and gallows in expectation of a Catholic restoration at Elizabeth's death if not before. Another deterrent was the Spanish ambassador, who wished to keep as many Catholics in England as possible to support the invasion planned by his master Philip II. Perhaps guessing the true nature of the Gilbert Plan, he promised that any English settling anywhere near Florida would have their throats cut, as had already happened to Ribaut and his Huguenots.

Sir Humphrey took with him, we are told, a copy of St. Thomas More's *Utopia* for inspiration, but he was lost at sea and never returned to England. His end duly recorded by Hakluyt, and his life celebrated by one Thomas Churchyard in a long poem commending him as a hero who wished to save America from the cruel Spaniards, Gilbert's patent was transferred to Sir Walter Raleigh. *"He regarded a colony,"* writes Samuel Eliot Morison in *The Northern Voyages*, *"not as a place to exploit the natives and get rich, but as a social experiment to cure unemployment at home and realize the Utopian dream outlined in the last book that he is known to have read."* This would have been St. Thomas', if that saint actually wrote it. *"Long did he entertain these ideas, never did he give them up, and after his death they were in part attained"* - by one

George Calvert, better known as Lord Baltimore.

His story contains a mass of contradictions which do not tally with the popular Catholic parochial school version, identical as this is with the one taught in the public institutions. That zealous, enlightened and fearless Catholic convert who in his new-found fervor wrested permission from his heretic sovereign James I to found a sanctuary where persecuted Papists could practice their faith in peace simply refuses to stand out clearly from the existing documents. Was this idealized Calvert an Americanist fabrication whereby Catholics could be brought into line with the prevailing utopian schemes of Masonry?

As in the case of the Cecils and those others who seemed to spring full-blown out of nowhere to wield sudden power in an England lost to the Faith, the origins of George Calvert are obscure. Possibly of Flemish origin, as his name would imply, he is said to have sprung from an old Yorkshire family, but nothing certain is known beyond his father Leonard, who lived there in the days of Elizabeth. Whoever they were, they were well-to-do, for George studied on the Continent, where he presumably formed his close friendship with William Cecil's son Robert, for whom his first son was named. The historian William Hand Browne says in *George Calvert and Cecilius Calvert* that he "*became Cecil's private secretary, and was appointed by the king clerk of the Crown and of assize in County Clare, Ireland, an office of importance, resembling that of an attorney-general. This was the first link connecting Calvert with Ireland, in which kingdom he was afterward to hold considerable estates and a place on the roll of nobility.*" After Cecil's death " *he was appointed clerk to the Privy Council, and was sent on a mission to Ireland to report on the success of James' new policy of bringing the Irish to conformity with the religion and obedience to the law of England.*" His reports "*dwell especially on the harmful influence of the Jesuits; a point worth noting, as we shall see later that his son and successor entertained a strong dislike and suspicion of that order.*"

Employed in important diplomatic missions besides, Calvert was knighted in 1617 and became successor to the Cecils as Secretary of State. According to the French ambassador Tillières, the control of all public affairs thenceforth rested with Calvert and Lord Buckingham. In addition to an important treasury post he had a seat for Oxford in Parliament in 1624. Three years earlier he had already been rewarded for his innumerable services to the powers that be by a 2300-acre estate in Ireland.

When King James died, Calvert continued in favor with his successor Charles I, and began turning his attention to his main interest in life: the successful establishment of an English colony on the Sides of the North where Sir Humphrey Gilbert had failed. He had been a member of the second Virginia Company and of the New England Company, and in 1620 he had purchased a plantation in Newfoundland called *Avalon*. This name, which perhaps dates from Francis Bacon's previous tenure, is one drawn from Arthurian romance and the democratic Round Table where all sit as equals, and represents an ocean isle of terrestrial happiness. Rosicrucians say it is an occult synonym for Atlantis and figures in cipher as Prospero's island in Bacon-Shakespeare's play *The Tempest*. Eventually a royal charter set Avalon up as a palatinate province including the whole southeastern peninsula from Placentia Bay to Trinity Bay, over which Calvert ruled as virtual potentate, implementing laws framed with the advice and consent of its freemen.

With this second Wasp's nest now anchored in the Northern Side, the French Lily was closely threatened. During Calvert's tenure hostilities quickly developed between the French and English, and he relates with some pride how he seized six French ships under the command of Admiral de La Rade. The armed vessels he sent out against him are of special interest to American Catholics, for they were no other than the *Ark* and the *Dove*. Destined to figure in song and story as the peaceful conveyances which brought the first English Catholics to America in 1634, they had evidently already had much close acquaintance with those waters. Calvert writes his king: "*I came to build, set and sow, but am fallen to fighting with Frenchmen, who have here disquieted me and many other of his majesty's subjects by fishing in this land.*" The irony, apparently, is quite unintentional.

A few years after all this transpired, presumably between visits to his new colony,George Calvert, the illustrious and devoted servant of the growing heretic Empire, is said - suddenly and without warning - to have proclaimed himself a convert to the Church of Rome! God's grace, we might say, can act in mysterious and unpredictable ways, but supporting facts have proved hard to establish. The exact date of his conversion has never been fixed with any certainty, but he is said to have been converted by the volatile Sir Tobie Matthew, who was an intimate life-long friend of Francis Bacon, besides being well-known to Robert Cecil. Sir Tobie, a son of the Anglican Archbishop of York and likewise a convert, had been ordained by Cardinal Bell-

ne in 1614, an event which did not prevent Matthew from being knighted nine years later in a land where it was against the law to worship as a Catholic! According to the Aspinwall Papers Sir Tobie took Calvert to the North of England to be received into the Church secretly in February of 1625; yet on the 16th of that same month, wonder of wonders, Calvert despite his change of religion was elevated to the Irish peerage as Baron Baltimore of County Longford.

King James' death occured soon after this momentous event, but the new king Charles retained Calvert in the Privy Council. He had already resigned the Secretaryship, not for religious reasons as generally inferred, but simply because he wished to devote himself to Avalon. This was a utopian ecumenical colony like Gilbert's, and designed for commercial profit. Baltimore provided both Protestant and Catholic pastors for its settlers. Unlike the one at Plymouth founded by the Pilgrims at about the same time, Avalon made no pretense of harboring the religiously persecuted. A severe critic of Baltimore, the one time President of the Maryland Historical Society Joseph P. Kennedy notes that Baltimore was for a long time *"a member of a company concerned with the colonization of Virginia. . .One of the Committee of Council for the plantations, he had ample opportunities to become acquainted with the character of these enterprises which very few possessed. There is indeed abundant evidence that these schemes of colonization were a favorite speculation of his. He was engaged in them from the date of his early manhood until the close of his life."* Furthermore, as Proprietary and absolute lord of Avalon, *"He possessed the patronage and advowsons of all churches and chapels, and to cause them to be consecrated according to the ecclesiastical laws of England."*

If he was a Protestant at the time, this should cause no surprise, but was he? Kennedy believes *"there is proof extant to show that he had always been attached to the Church of Rome, or at least from an early period of his life."* If so, then Baltimore would have been merely one of those many indifferent "political" Catholics whose principles did not interfere with progress. Among other discrepancies, Kennedy points out that he could never have retained the favor of the king,as he did, if he had really left the Church of England for Rome: *"There were several Catholic noblemen who enjoyed the confidence and friendship of James,"* who felt no asperity *"against such Catholics as had been bred and nurtured in that Faith . . . But he was noted for the avowal of particular hostility against such as had been converts from the Protestant Church."* In a speech at Whitehall James points out these latter as *"apostates,"* vowing, *"I can never show any favorable countenance to them."* In his speech to the Star Chamber in 1616 he says, *"I can love the person of a papist, being otherwise a good man and honestly bred,never having known any other religion; but the person of an apostate papist I hate!"*

Finding no record that Baltimore was ever a Protestant, Kennedy asks whether he was not rather *"one of those who did not choose to make any very public exhibition of his faith."* As it is, the sole authority for Calvert's alleged conversion is Fuller's *Worthies of England*, on which all subsequent assertions of it rest. All Baltimore's children passed for Catholics, most of them already grown at the time of their father's changeover. Is it logical to assume they too were converted at the same time? These discrepancies have been dismissed by Americanist historians, but never refuted or explained. Why was it so expedient for Calvert to proclaim himself a Catholic at such risk to his career if he had always been one? And if his conversion was genuine, why was it no obstacle to his advancement?

A third possibility exists, in view of what history reveals of secret Jews and others who found it advantageous to pose as Catholics.This is high speculation, beyond the scope of this Paper, but we might note that the only known portrait of the first Lord Baltimore is one by James' court painter Mytens. It is, or was until recently, in the possession of the Earls of Verulam, heirs of Francis Bacon. Like many other prominent Catholics, is it possible the early Calverts had double affiliations which their descendants would acknowledge only a century later? Who, exactly, was the "Calvert" whom the annals of Masonry list among the seven adepts who in 1717 founded the Grand Lodge of London? In *The Weekly Journal or British Gazetteer* for April 11, 1730 occurs the following item: *"A few days since, their Graces the Dukes of Richmond and Montagu, accompanied by several gentlemen, who were all Free and Accepted Masons, according to ancient custom, formed a lodge upon the top of a hill near the Duke of Richmond's seat at Goodwood in Sussex, and made the Right Hon. the Lord Baltimore a Free and Accepted Mason."* This would have been Charles, fifth Lord Baltimore, Protestant son of the apostate fourth Lord, Benedict Leonard. The first Bull against Masonry was promulgated only in 1738, forbidding the faithful to join. Might not Catholic Calverts have beeen affiliated long before that date?

The colony at Avalon did not prosper, and Baltimore was granted a new and similar charter for a huge tract farther south on the Sides around Chesapeake Bay. Charles I wished it to be

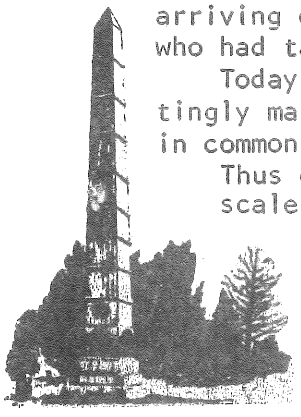
called *Marianna*; Baltimore opted strangely for *Crescentia*, no one knows why. They finally compromised on *Mary-Land*, in honor of the king's French wife Henriette Marie, daughter of Henri IV IV. If Maryland was named for our Lady, history says nothing about it. George Calvert dying in 1632 before the charter passed the Great Seal, Maryland was conferred on his eldest son Cecil Calvert, second Lord Baltimore. Choosing to direct affairs from England, Cecil appointed his younger brother Leonard Governor of Maryland, on whose soil was then supposedly born the principle of religious freedom for all men which was later incorporated into the Constitution of the United States and which has masqueraded as Catholic ever since.

The American historian Sebastian Streeter has this to say: *"The assertion has long passed uncontradicted that toleration was promised to the colonists in the first conditions of plantation; that the rights of conscience were recognized in a law passed by the first Assembly held in the colony; and that the principal officers from the year 1636 or 7, bound themselves not to molest, on account of his religion, anyone professing to believe in Jesus Christ. I can find no authority for any of these statements."* He maintains no such act was passed *"until fifteen years after the first settlement, at which time a Protestant had been appointed Governor, and a majority of the Burgesses were of the same faith; and when for the first time a clause involving a promise not to molest any person professing to believe in Jesus Christ and* 'particularly a Roman Catholic,' *was inserted by the direction of Lord Baltimore in the official oath."*

Before that, says he, only *practical* toleration could have existed. He would accord the honor of toleration to neither Catholic nor Protestant. Under the circumstances, Lord Baltimore simply had no other choice, and the laws *"were drawn up in deference to the progressive doctrines and increasing political strength of the Independents in England, as well as to meet the wants of the mixed population."* It was plain civil necessity without religious character and *"an unavoidable consequence of the provisions of the charter, the peculiar position of the Proprietary and the mixed religious opinions of the people."*

Whatever the truth of the matter, the Baltimores accorded the Catholics no special privileges in their so-called Catholic colony. Religious discussions were strictly prohibited to all, and the second Lord's dislike of the Jesuits who hoped to convert souls there is well known. In defiance of the Bull *In caena Domini*, in which the Pope asserts full jurisdiction over ecclesiastics, Baltimore insisted the Fathers be subject to the common law like everyone else. He refused them the right to own property, nor would he contribute to their support, even petitioning Rome for their removal in favor of a secular clergy. Today Maryland is the only state where no land may be owned by a religious body without consent of the legislature. Even so, the Crown soon suspended the charter as unsafe in Catholic hands, to be restored eventually only to that aforesaid Charles, fifth Lord Baltimore who became a Mason openly in 1730.

Joseph Kennedy also persists in denying that *"in the planting of either Avalon or Maryland Lord Baltimore was moved by a special desire to provide asylum for persecuted Catholics, as many have alleged,"* and finds *" no reason to believe that he was a very ardent or zealous follower of his faith."* Be that as it may, many English Catholics, by that time worn out by nearly a century of specious compromises which always worsened their position with God and man, were drawn to compromise once more and flee to the ecumenical Rosicrucian exile their enemies offered them in the *New Atlantis*. The colony designed to rid England of unemployment and recusant Catholics which Sir Humphrey Gilbert first envisioned in Newfoundland thus did nonetheless become a reality a half century later, not in Catholic Canada as first planned, but at the very heart of the new man-made *Utopia* taking shape in the center of America's North Side. Among those arriving on the *Ark* and the *Dove* was Richard Gerard, son of the Sir Thomas Gerard who had taken so active a part in Sir Humphrey's expedition.



Today an obelisk to the memory of Maryland's first governor Leonard Calvert fittingly marks the spot where the first colonists, Protestant and Catholic, assembled in common brotherhood to begin a new order of the ages.

Thus did the Wasp hover near the Lily before opening confrontation on a grander scale.

(TO BE CON'T.)

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The SIDES of the NORTH

by SOLANGE HERTZ

PART THREE
Cont'd

The LILY and the WASP

When the Wasp loosed its barb into the Side of America, it stuck fast. The Lily had by then rooted, but it flowered slowly, and amid thorns. By "Wasp" must be clearly understood, not the English nation any more than any other, but the power of the Serpent wherever it ruled in the trappings of legalized "white supremacy" Protestantism. Nor is the designation "Lily" as applied to France meant to imply that the French nation was holy and above reproach merely by virtue of her political representation of the Catholic cause. God and the devil were at work in both camps, each wielding a chosen instrument poised for mortal confrontation. To this day, the history of Canada is the story of this confrontation.

France's fratricidal wars of religion ended at last at the close of the 16th century,when Henri IV (father of Maryland's namesake Queen Henrietta Maria of England) renounced Protestantism and ascended the throne with the cynical remark that *"Paris was worth a Mass."* The Spaniards, staunch allies of the Guises and the Catholic League, pulled out from their bases in Brittany and returned home, their monarch Philip II requesting no remuneration for their services beyond the satisfaction of seeing the Faith re-confirmed as France's official religion. Less than ten years later the religiously indifferent, but politically astute Henri IV promulgated the Edict of Nantes, granting Huguenots equal political rights and limited freedom of worship.

In the relative peace bought at this dear price, Catholic France could at least begin to think of her colonies again after the long disastrous lull during which almost the only Frenchmen in the New World were Norman and Breton fishermen doggedly plying their trade in the rich fisheries off Newfoundland. During Lent when the demand for fish was high, two ships per day set out for there from French ports, and the good Don Pedro Menendez accused the settlements of despotic rule. His grievance was not without foundation, for their motives were purely economic, in no wise apostolic, and wholly unregulated by higher authority. The problem worsened when many fishermen abandoned their nets for the more lucrative fur trade and, penetrating into the interior, began antagonizing the indignant Indians.

What gold became to the Spaniards, fur became to the French, and the same tragic conflict of interest that developed between *padres* and *conquistadores* was soon seen between the French missionaries and the traders. In New France as in Mexico, the Serpent exploited the situation adroitly, pitting secular against ecclesiastic unto the maiming of both, with the Indians caught in between. Many moons had passed since the devout Jacques Cartier had raised the Cross on Gaspé Peninsula while a crowd of curious but friendly redmen looked on: *"After It was raised,"* he wrote later, *"We all fell on our knees, adoring It in their presence with hands folded; and looking up and pointing to heaven, we conveyed to them by signs that It was the means of our Redemption, at which they greatly marvelled, as they turned to gaze at that Cross."*

Samuel de Champlain,

Despite several attempts, the 1600's had dawned on no permanent French (or for that matter, no English) colony on the Sides. The fiasco under Roberval was succeeded by another settlement of convicts under the Marquis de la Roche, Lieutenant-General by royal appointment, but this too

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ended in disaster. Only with the appearance of Samuel de Champlain does the real action begin. To judge supernaturally, he was the visible instrument provided by God to implement the great spiritual renewal which became manifest almost immediately in the France which rose purified and fervent from her long battle against the internal enemies to her faith. So much blood,tears and suffering could not go unanswered in such a cause, and Champlain was one of many proofs. From this point on the story of Canada, like that of Mexico, reads with difficulty as anything but what it is: ecclesiastical history, if not outright hagiography in many instances. In exclusively secular terms, its events have no real meaning or cohesion. Plain facts drove the Us-an historian Bancroft to one conclusion: *"It was neither commercial profit nor the ambition of kings that brought French power into the heart of our continent, but rather religion."*

✠ Rightly called the Father of New France, Champlain was a man gifted with extraordinary natural talents wedded to great piety, who entertained the highest notions of the mysterious interplay of Church and State in human society. He would tell Marie de Medici, widow of the assassinated Henri IV and regent for the young Louis XIII, *"I have always desired to make the Lily flourish in New France together with the Roman Apostolic religion."* This was quite simply his vocation, for which divine Providence duly prepared him. An experienced soldier who had fought under d'Aumont against the Huguenots, the young Champlain wanted to be an explorer. To this end he accepted a Pilot-Generalship in the Spanish navy. Commanding one of Don Francisco Colombo's vessels heading for the West Indies to defend Puerto Rico against English attack,he proceeded even to Mexico, where he was one of the first to conceive a feasible plan for a canal in Panama (a project already suggested to Philip II, who forbade further mention of it on pain of death). For two years, with a view to the future as a colonizer, he studied closely the incomparable Spanish colonial system with great profit and ever remained its admirer and emulator.

With his first reconnaissance of Canada in 1603, at the invitation of the pious and dedicated Admiral de Chastres, Champlain became fired with the hope of planting a colony - not of traders, but a permanent Catholic community living its own organic life - at the foot of that great 350-foot cliff jutting above the St. Lawrence, the "Gibraltar of the North," now known as the Rock of Quebec. With this object in view, the next year he attached himself as surveyor and explorer to Pierre de Monts, an upright Calvinist to whom Henri IV had accorded vice-regal powers for the government of Acadia -- a vast expanse then comprising not only Nova Scotia, but stretching roughly from Montreal to Philadelphia. Like Roberval before him, the Protestant de Monts was officially pledged to spread the Catholic faith, and therefore began his tenure in the usual mass of impossible contradictions. A monopoly of the fur trade abrogating all previous claims forming the basis of his charter, the clamor was great among the dispossessed; yet the fur trade was the only bond of unity in the motley assortment of ruffians, convicts, volunteers, idealists and younger sons, aristocrats and commoners, priests and Protestant ministers who made up the personnel.

Even before arriving, quarrels had broken out on shipboard: *" I have seen our curé and the minister,"* says Champlain, *" fall to with their fists on questions of faith. I cannot say which had the more pluck, or which hit the harder; but I know that the minister sometimes complained to the Sieur de Monts that he had been beaten. This was their way of settling points of controversy. I leave you to judge whether it was a pleasant thing to see."* It was evident the treaties concluding the wars of religion had not yet received approbation at the grass roots. In his *Histoire du Canada,* the Franciscan Brother Sagard tells with horror how, *"After their destination was reached, a priest and a minister happening to die at the same time, the crew buried them together in one grave, to see whether they would lie peaceably together."* Such is ecumenism. Heresy, checked too late and compromised with in the mother country, rendered impossible any French expeditions with one single apostolic objective on the model of the Spanish efforts. It was clear that Acadia would see no spectacular conversions in the millions like those of Our Lady of Guadalupe. St. Joseph had been given very hard soil to work, by graces very hard won by chosen souls, as we shall see. De Monts' enterprise had been put together by merchants for profit; the missionary Catholics had to fit themselves into the pattern as best they could.

During the next four years, despite endless bickering and problems and the rigors of the climate, Champlain pursued his explorations not only up the St. Lawrence, but along the New England coast, where he entered Plymouth Harbor and named it Port St. Louis a good fifteen years ahead of the so-called Pilgrim Fathers. De Monts' charter was eventually rescinded, but not before settlements of a kind had been successfully planted, one on the island of Sainte Croix and another at Port Royal, present site of Annapolis in Nova Scotia.

Port Royal, which belonged to the Baron de Poutrincourt by prior grant from de Monts,

soon contributed an interesting vignette to Church history: In 1611 two Jesuits arrived there on Pentecost Sunday, Fr. Pierre Biard, a theology professor from Lyons, and Fr. Enemond Masse. Their welcome from Poutrincourt was chilly, for this worthy was what today would be called a liberal Catholic, of the national party, who sided with the Huguenots against Spain and the League and put Henri IV on the throne. Far from averse to spreading the Faith, he nonetheless had his own ideas on evangelization. Like Lord Baltimore, he much preferred to deal with an accommodating secular clergy than with the Jesuits, a Spanish order wholly committed to the supranational authority of the Papacy and enjoying the political independence laid down for religious by the Pope.

Poutrincourt had not dared to refuse Fr. Biard, who was sent on direct orders from the French court, but he had contrived to have him left behind at the port of embarkation for an entire year without being able to secure passage. The Father's next attempt was foiled by the Huguenot merchants underwriting the sailings, who suddenly refused to risk their money in any venture involving Jesuits. Had it not been for an intrepid lady named Antoinette de Pons, Marquise de Guercheville, lady-in-waiting to the Queen, the two priests might never have seen Canada. As a young widow renowned for wit and beauty, she had attracted the attentions of Henri IV, who had hopes of making her his next mistress. Her virtue matching her good looks, however, she refused him with a quip that made history: *"Sire, my rank is perhaps not high enough to allow me to be your wife, but my heart is too high to allow me to be your mistress."* With that she ran to her chateau, the king following her and begging lodging. Unable to refuse a royal request, with supreme graciousness she invited him into comfortable quarters,with orders to her servants to afford him every hospitality, but at the same time called for her coach to take her to a friend's house for the night. To the astonished monarch's remonstrance she replied, *"Sire, where a king is, he should be the sole master; but for my part, I like to preserve some little authority wherever I may be."*

Such was the mettle of the lady who in her mature years got the first Jesuits to Canada. With the help of two other court ladies, one of them the Queen, Mme. de Guercheville raised a subscription and bought out the merchants' interest, which she then handed over to the Jesuit fathers. Out of the surplus, these lent 730 *livres* to the other associates of the venture and advanced 1,225 more to complete the outfitting of the ship, thus becoming entire masters of the situation. Their only remaining problem was restraining the zeal of the good Guercheville, who declared herself patroness of the American missions.

Arriving at Port Royal at last, they had to struggle with the Micmac language, which had no abstract terms in which to convey the mysteries of the Faith to the natives; and of course, with Poutrincourt, who in a desperate attempt to separate Church and State in his preserve,put Fr. Biard in his place with, *"Show me my path to heaven. I'll show you yours on earth!"* Except for the Baptism of a dying Indian girl given up as worthless by her relatives, there was little spiritual fruit under such circumstances. Mme. de Guercheville. however, was not idle. The following year she not only bought out all of de Monts' remaining claims to Acadia, but she secured from Louis XIII a new grant to herself for all the territory from the St. Lawrence to Spanish Florida! A third Jesuit, Brother Gilbert du Thet, arrived as her administrator. Thus momentarily the Jesuits were in complete charge of the "Northern Paraguay" which many devout souls hoped to see established in North America.

The northern *donjon* of the demons of the Sides was now seriously threatened. There must be no such theocracy for Catholics, a prerogative reserved exclusively, if only briefly, for the Puritans of New England. As soon as the Wasp recovered from his surprise, there was a cruel, retaliatory sting from an unexpected direction. Far to the south, in 1607, the English had succeeded at last in founding a colony at Jamestown in Virginia, whose Governor, Sir Thomas Dale, was a zealous champion of Wasp rights. According to Francis Parkman, he ruled a colony drawn *" from tavern, gaming-house and brothel . . . ruined gentlemen, prodigal sons, disreputable retainers, debauched tradesmen"* which was visited one day in 1613 by an illicit trading vessel commanded by the Thomas Argall known to history as the kidnapper of Pocohontas and other crafty projects. Governor Dale lost no time in commissioning him to expel the French from Canada, all North America being claimed by England by virtue of the Cabots.

His first prey was St. Sauveur, a small mission established by the Jesuits in tents donated by Mme. de Guercheville on Frenchman's Bay. Its defenders were easily overpowered, and Br. du Thet was among those killed. John Gilmary Shea judges that such *" an unprovoked attack by men pretending to be Christians on a mission station established for the conversion of the heathen, followed by bloodshed and indiscriminate plunder, has no parallel in history. Virginia shares the infamy by endorsing Argall's action, as does England by refusing reparation."*

But that is not the end of the tale. "*Argall put Fr. Masse and fourteen Frenchmen in a small craft and turned them adrift; Fathers Biard and Quentin were carried to Virginia, then ruled by a code of blood, where Sir Thomas Dale threatened to hang all the prisoners. Finally, resolving to extirpate the French settlements, he sent Argall back with a considerable force. The English vessels carried the missionaries and many of the French prisoners, who were glad to escape from the soil of Virginia. Argall completed the destruction at St. Sauveur, then demolished the post on Sainte Croix Island and that at Port Royal, where Biencourt*(Poutrincourt's son, left in charge of Port Royal) *showed his hatred of the missionaries.*" Poutrincourt and the English chroniclers later maintained that Fr. Biard actually guided Argall to his quarry out of revenge, but an anonymous Englishman wrote that the real traitor was Biencourt, who had offered to transfer his allegiance to King James if he could be allowed to retain Port Royal under English protection.

Whatever the truth was, Acadia nearly perished. Fr. Masse and those set adrift were eventually rescued by fishermen who took them back to France; Fr. Biard and Fr. Quentin returned home by way of the Azores and England. Thus ended the first Jesuit mission to Canada. It was not an auspicious beginning, but in due time the Jesuits would be to New France what the Franciscans were to New Spain, and would, like them, strew its soil with saints. As for Thomas Argall, he became Deputy-Governor of Virginia, grew immensely rich and was knighted in 1623. Thus, writes Parkman, "*In an obscure stroke of lawless violence began the strife of France and England, Protestantism and Rome, which for a century and a half shook the struggling communities of North America and closed at last in the memorable triumph* (of the Wasp)*on the Plains of Abraham.*" But that's getting way ahead of the story.

⚜ Such tribulations, of course, were necessary to provoke the Lily into refulgent bloom. Six years before the destruction of Poutrincourt's little kingdom at Port Royal, Pierre de Monts had organized yet another expedition of three ships. One of these, the *Don de Dieu* (God's Gift), was commanded by Champlain, now under orders to establish his long desired city at Cape Diamond, where the rock of Québec once overlooked the wily chief Donnaconna's village of Stadaconé. After a tussle with some recalcitrant Basque traders, he sailed up the St. Lawrence and on July 3, 1608 founded the future capital of New France. He left a pencil sketch of its first wooden buildings to posterity. Beginning his residence by foiling an assassination plot against him, three years later he planted roses in his garden and sallied farther up the River to lay out the rough lines of future Montreal, near the ancient Hochelaga of the Amerindians.

When the Comte de Soissons became Lietuenant-General of New France, the vice-regal powers were transferred to Champlain, and from this time forth, as Parkman puts it, " *In Champlain alone was the life of New France.*" He was now prepared to confront physically the Serpent's primordial northern allies: the five confederate nations known collectively as the "Iroquois." Noted for their cruelty and cannibalism, these tribes inhabited fortified towns throughout what is now New York state, from which they systematically terrorized their hapless neighbors. With sure supernatural instinct, Champlain quickly detected, and inevitably aroused to fury this savage force. Some have blamed him for provoking it deliberately, but history proves it always aligned itself automatically against Christ's friends.

The first encounter occurred near Ticonderoga. " *I looked at them,*" Champlain writes, " *and they looked at me. When I saw them getting ready to shoot their arrows at us, I levelled my arquebuse, which I had loaded with four balls, and aimed straight at one of the chiefs. The shot brought down two and wounded another. On this, our Indians set up such a howl that one would not have heard a thunder-clap, and all the while the arrows flew thick on both sides. The Iroquois were greatly astonished and frightened to see two of their men killed so quickly, in spite of their arrow-proof armor. As I was reloading, one of my companions fired a shot from the woods, which so increased their astonishment that, seeing their chiefs dead, they abandoned the field and fled into the depth of the forest.*"

After a second crushing defeat on the St. Lawrence there was peace for a while, but it could not last long. Champlain soon saw the strategic importance of creating a buffer state of neutral or friendly natives between his feeble new settlements and the Iroquois and Wasps to the south - the latter not only English, but Henry Hudson's Dutch, now on Manhattan and coming ever northward up the river. (The Netherlanders have more than once been credited with teaching the fine art of scalping to the Amerindians, who before the advent of the white man may indeed have been ignorant of it.) Champlain therefore used his prodigious diplomatic talents to conclude an alliance of mutual assistance with the thousands of Hurons, Montagnais, Algonquins and other tribes who gladly accepted the offer of his leadership and superior weaponry, even if they availed themselves only sporadically of the salvation offered by his missionaries. In

contrast to the Wasp, the Lily never disregarded the Indians as political entities, or as human beings. Far from shunning their internal affairs, she often umpired their quarrels to their satisfaction - a policy largely owed to Champlain, who had witnessed its good effects in the Spanish West Indies.

Thus there came into being along with Québec and its three subsidiary trading-stations at Montréal, Trois Rivières and Tadoussac, a configuration around the Great Lakes known vaguely as *Huronia*, which became a prime field of apostolate. After a decade of gubernatorial duties which included yearly trips to France, explorations into the interior, searches for the back door to China, battles with Iroquois and Huguenots, not to mention authoring a shelf of books, Champlain ends by exclaiming, *"I felt an apostle being born in me!"* He could not abandon the poor Amerindians of the Sides who, unlike their relatively civilized counterparts in the west,*"lived like brute beasts, without faith, without law, without religion, without God."*

He sought help in France from a new monastery of Franciscan Recollects of strict observance just founded in his home town of Brouage. With the enthusiastic support of the French hierarchy, several of them boarded the St. Stephen with Champlain in 1615 *"to go plant the standard of Jesus Christ in those parts, being determined to live and die for his Holy Name."* The pledge was soon fulfilled. Fr. Nicholas Viel du Cotentin met martyrdom when his prospective converts threw him into the rapids behind Montréal, a spot since called Saut-au-Recollect.Leaving two of their number to minister at Québec at the modest monastery of Our Lady of the Angels, Fr. d'Olbeau headed for the Saguenay and the Montagnais, while Fr. Joseph Le Caron,former Chaplain to the Duke d'Orleans,started up the Ottawa to discover Lake Huron. In Le Caron the Indians of Canada were to find the champion that those of Mexico had found in Bishop Las Casas.He worked indefatigably, preparing their conversion by reforming their savage ways and teaching them to read and write. With the support of the Governor and Fr. Sagard, who became Canada's first historian, he addressed both in letter and in person many complaints to the royal authorities regarding the behavior of the traders towards his charges.

Addressing sixty Huron chieftains, Champlain tells them, *"Here are our Fathers. It is neither hunger nor want that brings them to this country; they don't go to see you for the sake of your goods, nor for your pelts. If as you say, you love the French, then love these Fathers. They will show you the way to heaven."* More Recollects arrived, and even the Nipissings were reached, an Algonquin tribe so infested with demons and the black arts they became known as "the Sorcerers." The field was too vast, however, greater than all of Europe. In 1626 five Jesuits came to help, among them the Fr. Masse who had been captured by Argall, with Fr. Charles Lalement and St. Jean de Brébeuf. Twenty laborers to run a farm accompanied them.

Missionaries, alas, were not enough. No matter how many there were, their best efforts were fruitless without the solid example of the Faith lived in daily life which only a Catholic laity could give. The comportment of the traders and their affiliates was scandalous, and worse yet,the disastrous influence open rivalry between Catholics and Protestants had on the natives. Champlain was no Lord Baltimore motivated by expediency, but the colonial governor who coined the maxim, *"The salvation of a single soul is worth more than the conquest of an empire."* The financing corporation was unfortunately headed by two Huguenots, Emery and William de Caen,and although Protestantism was proscribed, they had the effrontery to assemble the Huguenot sailors in prayer services and force the Catholics to join in. Champlain was indignant, and a compromise was reached. *"A bad bargain,"* he admitted, *"but we made the best of it we could."*

The Caens were realizing a forty percent profit per annum and in one year harvested 22,000 beaver skins. This was not what Champlain had in mind for New France, which he hoped to see populated by self-sufficient people close to the soil, producing *"the necessities of life, food, clothing, lodging, and exporting its natural products to France and the Antilles."* He was impatient of the floating population he had to deal with, who not only had no wives, no farms and no permanent ties to the country, but who escaped starvation only by constant supplies from abroad -- the Huguenots further endangering survival by selling brandy and firearms to the Indians. The merchants discouraged population centers, arguing that *"if the country becomes populated, their power would diminish, not being able to do as they pleased there and they would be deprived of the greater portion of the pelts,which they could secure only from the hands of the inhabitants and would soon after be driven away by the very ones they had set up there at great expense."* The twenty farm workers brought by the Jesuits had to be sent home, and the corporation very nearly forced Champlain's resignation.

Determined nonetheless that Québec should become the center from which Christian civilization would progressively penetrate North America, Champlain labored to attract the nomadic Amerindians into settled villages where they could be taught the agricultural arts and freed from the winter famines which so often drove them to cannibalism. One such was actually estab-

lished nearby at Sillery, but most Indians proved incapable of sedentary life. Otherwise receptive and friendly, particularly the Hurons, they told Champlain, *"Bring wives and children so that we can see how you live and farm your land. We'll learn more that way in one year than in twenty listening to you talk."* Under the French, the Indian was a free citizen with rights equal to the Frenchman, and as much inter-marriage as possible was encouraged within the Mystical Body: *"Our boys shall marry your girls, and we shall be one people,"* urged the Governor. Later Louis XIV offered 150 pounds to each Indian girl who married a Frenchman. Had it not been for the takeover by the Wasp, with his near-psychotic racial prejudices, Indians would hardly be found in reservations in Canada today, or in poor little villages like Caughnawaga, which somehow survives under a gigantic skyway outside Montreal, and where St. Kateri Tekakwitha lies buried with her people.

The transcendental Christian mission demands help from the laity, handmaid of the priest and *" a helper like unto himself."* Not only material support is required, but rather projection of the supernatural life at all levels of society. Champlain excelled in giving good example. Twnety-two years after his death Amerindians for miles around still spoke admiringly of his unvarying continence, a virtue which aroused their curiosity about the Faith as did no other, for being so rare among them. Champlain had married late in life a gentle young bride whose father, he discovered to his consternation, was a secret Huguenot. He easily converted her, and she came to live about four years in Québec, where she catechized squaws and children and was beloved of all. They had no children, and with her husband's permission she returned to France, after his death founding an Ursuline convent at Meaux.

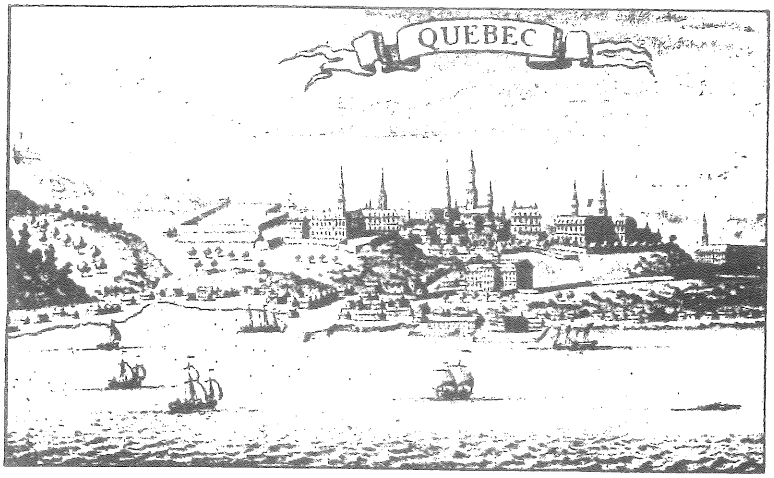
⚜ At the end of New France's first twenty years, its French inhabitants numbered scarcely a hundred. A lesser man than her Governor would have died of discouragement. There were only five families, only two of whom farmed the land: that of the widow Hébert and her son-in-law. Their luminous presence was due entirely to a Parisian apothecary, Louis Hébert, the saintly "Abraham of New France" who had moved from Acadia with his wife and three children at Champlain's express invitation. His lone apostolate had been blocked at every turn by the company agents, who forbade him to work his farm except on his off hours, and even required that its produce be sold exclusively to them at prices they determined. His fervor matched the Governor's, however, and he would declare on his death bed,*"I die happy, for it has pleased our Lord that converted savages die before me. I crossed the seas to come to their rescue."*

Not long after, the spiritual climate of New France changed dramatically with the rise to power of Cardinal Richelieu, a genius as systematically defamed in Wasp annals as was ever Philip II or the Mary dubbed"bloody." Following a crushing defeat of the resurgent Huguenots at La Rochelle, Richelieu turned his attention with the sure instinct of the Catholic statesman to the foothold across the Atlantic. He terminated the mismanagement of the Caen brothers by peremptorily annulling their privileges and forming a new organization composed of one hundred "associates" which he called the Company of New France. He headed it personally, and made Champlain a member. Its main lines are delineated by Francis Parkman: *"Maréchal Deffiat and other men of rank besides many merchants and burghers of condition, were members. The whole of New France, from Florida to the Arctic Circle, and from Newfoundland to the sources of the St.Lawrence and its tributary waters, was conferred on them forever, with the attributes of sovereign power. A perpetual monopoly of the fur trade was granted them, with a monopoly of all other commerce"* - except for the whale and cod fisheries still open to all - *"within the limits of their government for fifteen years. The trade of the colony was declared free for the same period, from all duties and imposts. Nobles, officers and ecclesiastics, members of the Company, might engage in commercial pursuits without derogation from the privileges of their order; and in evidence of his goodwill the King gave them two ships of war, armed and equipped.*

"On their part the Company were bound to convey toNew France during the next year, 1628, two or three hundred men of all trades, and before the year 1643 to increase the number to four thousand persons, of both sexes; to lodge and support them for three years; and, this time expired, to give them cleared lands for their maintenance. Every settler must be a Frenchman and a Catholic; and for every new settlement at least three ecclesiastics must be provided. Thus was New France to be forever free from the taint of heresy. The stain of her infancy was to be wiped away. Against the foreigner and the Huguenot the door was closed and barred."

Champlain tells us, *"The intention of most of the Company's interested parties had no other design but to contribute to the conversion of those poor savages,"* who would be considered and held as natural Frenchmen with all the rights of citizens. The astute Parkman is not slow to point out the disadvantages of this heroic policy, so contrary to worldly prudence,

that whereas England's colonies soon teemed with population by dint of admitting anyone at all who would come, *"France shut out those who wished to come and admitted only those who did not -- the favored class who clung to the old faith and had no motive or disposition to leave their homes."* In other words, England shrewdly harnessed man's lower nature to her enterprises, whereas France, eldest daughter of the Church, appealed almost exclusively to their higher instincts. So much wiser in their generation are the children of this world than the children of light!



Old Quebec in 1690

It is nevertheless interesting that the Wasp betrayed increasing apprehension. Once again his retaliatory sting was felt. It was loosed this time, not from his colonial Virginia, but from England, and in fact from France herself. Sir William Alexander, who had been granted a rival grant to Acadia by the Scottish crown, and who had attempted to colonize it for the British, was authorized by Charles I to head an expedition underwritten by London merchants (of light?) to seize all French holdings on the now hotly contested Sides of the North. A privateer from the French port of Dieppe who worked for English interests, by the name of Gervaise Kertk (anglicized in history books as Jarvis Kirk), outfitted three ships for the project, each commanded by one of his sons, David, Lewis and Thomas. Their crews numbered many vengeful Huguenots lately expelled from Canada by the new Catholic regime, among them the skillful navigator Jacques Michel, who was engaged as Vice-Admiral.

A brilliant stratagem of Champlain's staved off the inevitable for nearly a year, but by then it was all over for Quebec, the enemy having little more to do than intercept the French ships bringing provisions to the helpless colony. The starving town was incapable of defense, and many of its inhabitants took to the woods to join their Indian friends. After incredible hardship Champlain and a ragged band of sixteen finally capitulated, and were forced to watch Lewis Kertk plant the Cross of St. George at the spot where 130 years later another Wasp commander, General Wolfe, would plant it definitively. This was Champlain's severest trial, and the only time he had ever been seen to weep.

On the whole the Kertks treated their prisoners with courtesy, with the exception of the Jesuits. The real issue is glimpsed in an anecdote recorded by Champlain in the foreign affairs archives. Apparently Lewis Kertk took two silver chalices from the Fathers, and Fr. Masse warned him, *"Do not profane them, for they are sacred!"* *"Profane them!"* retorted Kertk, *"since you tell me that, I'll keep them, which I wouldn't have done otherwise. I take them because you believe in them, for I will have no idolatry."* The treacherous Vice-Admiral Michel died after a fit of frenzy which was brought on by a verbal encounter and threats of violence towards that mild-mannered giant St. Jean de Brébeuf. At Michel's funeral Champlain, who had once tried to befriend him, remarked laconically, *"I do not doubt that his soul is in perdition."* Brébeuf's Indian friends were more demonstrative. They dug up Michel's body and hanged him posthumously.

A few families, Hébert's among them, elected to remain in Québec despite the English occupation, confident that God and France would not abandon them, and indeed the Company did continue sending help. Champlain and fifty others, all the missionaries among them, were taken prisoner, incarcerated below deck and returned to Europe. The Indians, who first welcomed the conquerors as is their way, soon saw their mistake and learned the difference between Lily and Wasp. Their importunate visits at all hours, tolerated and encouraged by the French in an effort to make converts, being now met with oaths and blows, they soon shunned Québec entirely and betook themselves to their old haunts.

Champlain reached France by way of London, where the French ambassador assured him that Canada must inevitably be restored to the French crown, this being one of the stipulations of the Convention of Suza already signed earlier that year between the two powers. (Thus it is evident that the Kertks committed acts of war even as peace was declared. David Kertk's only reward seems to have been the honor of knighthood.) Champlain was not entirely convinced. He deemed it wise to approach Richelieu and the Associates in person, and diplomatic pressure was applied. Finally, with the treaty of St. Germain-en-Laye in 1632, New France and Acadia were relinquished by the Wasp with the exception of one province. Historians long wondered how King

Charles could have been brought so easily to so unlikely a concession of prizes so well in hand. A letter of his to his ambassador in Paris eventually revealed a satisfactory reason: Charles' fear that if he did not comply, the French crown would retain the half still owing of his Queen Henrietta Maria's dowry, and he was desperate for money.

There may have been another, more potent reason emanating from a higher cause: On his enforced return to France, Champlain had made a vow to Notre Dame de Recouvrance (Our Lady of Recovery), promising her a chapel in Quebec if ever he returned there as Governor. He kept his promise, and when he died there three years later on Christmas Day, 1635, he was buried in it.

He had been riotously welcomed back into town by an armed escort,amid rolling drums and cannonades, with two hundred colonists marching behind him. St. Jean de Brébeuf and Fr. Masse shared the honors with him, for Richelieu had officially entrusted New France to the Jesuits, replacing the Recollects entirely. No doubt the able Cardinal saw that a religious order built on military lines was better adapted to the hostile conditions then pertaining. Champlain seconded the decision by choosing the Jesuit Fr. Paul Le Jeune as his spiritual director, under whose guidance he continued to grow in fervor and moral rectitude, making giant strides in these last years of his life.

"A *stranger visiting the fort of Quebec,*" writes Parkman, "*would have been astonished at its air of conventual decorum. Black Jesuits and scarfed officers mingled at Champlain's table. There was little conversation, but in its place the lives of the saints were read aloud as in a monastic refectory. Prayers, Masses and Confessions followed one another with an edifying regularity, and the bell of the adjacent chapel, built by Champlain, rang morning, noon and night*" at the Angelus. "*Godless soldiers caught the infection and whipped themselves in penance for their sins. Debauched artisans outdid each other in the fury of their contrition. Quebec was become a mission. Indians gathered thither as of old, not from the baneful lure of brandy, for the traffic in it was no longer tolerated, but from the less pernicious attractions of gifts, kind words and politic blandishments. . . . Trade, policy and military power leaned on the missions as their main support, the grand instrument of their extension. . . . France aimed to subdue, not by the sword, but by the Cross.*"

Is that the way to run a new country? Obviously it was, for as we shall see, the fruits soon became evident and unmistakable, and the Wasp was whipped to fury.

END of PART THREE

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